काशी मठ वरदेन्द्रतीर्थ स्वामि कोच्चि कोत्तुवाल देवस्थान जीर्णोद्धारकु कृष्ण नारायण मल्या लघु जीवचरित्र शतकं

Kashi Madam Varadendra Tirtha Swami Kochi Kotwal Devasthana Jeernodharaku Krishna Narayana Mallaya Laghu Jeeva Charithra Satakam

by

N. PURUSHOTHAMA MALLAYA

Padmasri Awardee



KONKANI BHASHA PRACHAR SABHA

KONKANI BHASHA BHAVAN

COCHIN - 682 002.



Sadguru H. H. Sreemad Varadendra Theertha Swami
Mathadipathi of Sri Kashi Math Samsthan

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बरोवपि

एन्. पुरुषोत्तम मल्या
पद्मश्री भारतराष्ट्रपतीन प्रदान केलेले घेवपी

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कोंकणी भाषा प्रचार सभा प्रकाशन् - ३६

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Kashi Madam Varadendra Tirtha Swami Kochi Kotwal Devasthana Jeernodharaku Krishna Narayana Mallaya Laghu Jeeva Charithra Satakam
Poem in 100 verses in Konkani with English Translation

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K. Narayana Mallaya,
renovator of Kotwal Temple, Cochin
and his wife N. M. Saraswathi Bai



Family photo taken in the year 1926

Sitting : From left to right 1st Vamana Kamath (Son of Padmanabha Kamath), **2nd Padmanabha Kamath** (Son of Rukmini Bai), **3rd Rukmini Bai** (Mother of K. Narayana Mallaya and elder sister of Hari Ranga Bhat), **4th Hari Ranga Bhat** (Father in law of K. Narayana Mallaya), **5th K. Narayana Mallaya.**

Standing : 3rd from left N. Anantha Mallaya, 4th N. M. Saraswathy Bai

Sitting on floor : Left to right 2nd N. Venkateswara Mallaya, 3rd N. Sundari Bai, 4th N. Nagendra Mallaya



Photograph Left to right
Standing - N. M. Saraswathi Bai (Wife of Narayana Mallaya),
N. Purushothama Mallaya (Son of Narayana Mallaya),
Vimala Bai of (Daughter in law of Narayana Mallaya and wife of Nagendra Mallaya)
Sitting - Second from left K. Narayana Mallaya,
4th Nagendra Mallaya (Son of Narayana Mallaya)

PREFACE

"Kashi Madam Varadendra Tirtha Swami Kochi Kothuval Devasthana Jeernodharaku Krishna Narayana Mallaya Laghu Jeevacharitha Satakam" is a poem in 100 verses in Konkani composed by me in concise form with English translation so that people at large can know in brief what Krishna Narayana Mallaya had done for the renovation of the historic temple built by Kotwal, the Police Chieftain of the Raja of Cochin at Cochin. The poem gives in brief his family background, childhood days, education and the direction given to him by Kashi Madadhipathy Srimad Varadendra Tirtha Swami of Kashi Math Samsthan for the renovation of the temple. This Satakam gives the role of his wife N. M. Saraswathi Bai the first woman teacher in Kerala who entered teaching profession as a Teacher in the T. D. Girls Primary School, Cochin in 1908 defying orthodoxy.

Yielding to the pressure put on her by orthodox people she had to resign, as women were not allowed to enter teaching profession in those days. In order to make male domination against women an end, with the permission of her husband Narayana Mallaya, a separate school at the native place of her husband Narayana Mallaya was founded at Andikadavu. Narayana Mallaya as Manager of the School appointed her as teacher on 24-9-1909 to teach girls in the locality which was found to be five months before International Women year celebrated on March 8 when women in Europe in Denmark at Copenhagen made a protest march on March 8, 1910 to make an end of Male domination against women in entering teaching profession which is celebrated every year March 8 as International Women Day.

Narayana Mallaya was born in the year 1888 in the month of July 24 at Palliport in Vypeen Island as the youngest son of Krishna Kamath a native reputed Ayurvedic Physician who was the younger brother of Poorvashram Kashi Madadhipathy Srimad Bhuvanendra Tirtha Swami whose poorvashram mother Gouri was the younger sister of Kashi

Madadhipathy Srimad Sumathindra Tirtha Swami of Kashi Math Samsthan. Rukmini wife of Krishna Kamath and mother of Narayana Mallaya was the elder sister of Dasagranthi Hari Ranga Bhat, Melshanti of Cochin Thirumala Devaswom Temple. The name of Narayana Mallaya before adoption was Appula Kamath.

Swami Bhuvanendra Tirtha gave Sanyasa Deeksha to Giri Mallaya aged Ten residing at Andikadavu and gave him the name Varadendra Tirtha Swami. Swami Varadendra Tirtha was the Poorvashram younger brother of Krishna Mallaya. Krishna Mallaya had no issues. As per command made to Krishna Kamath and his wife Rukmini at Palliport by Swami Varadendra Tirtha they gave their youngest son by name Appula Kamath 7 years old for adoption as son by Krishna Mallaya at Basrur in the presence of the Vrindavanastha Swami Bhuvanendra Tirtha and named him Narayana Mallaya. Narayana Mallaya had his Munjibandan performed by adopted father Krishna Mallaya in the presence of Swami Varadendra Tirtha at Basrur. He had his primary education in Kannada language at the local school at Basrur. After completion of primary education at Basrur he came over Cochin and joined in the upper primary school of Cochin Thirumala Devaswom Cochin and studied Malayalam, English and other subjects. He was very brilliant in his studies. The Headmaster of the School was Bantwal Padmanabha Baliga. He got attracted on seeing the brilliant studies of Narayana Mallaya. He gave his daughter Satyabhama in marriage to him. Satyabhama soon after marriage passed away.

He was then given in marriage by Dasagranthi Hari Ranga Bhat his maternal uncle his eldest daughter Saraswathi Bai.

Kashi Madam Varadendra Tirtha Swami got Pattayam of the land comprising 48 cents where stood the temple built by Kotwal under Land Survey settlement. The Pattayam was given in the name of Kashi Madam Varadendra Tirtha Swamigal at Rs. 5 and annas 2 as Karam, land tax, to be remitted in the

Mattancherry Village Office annually. Swamiji took decision to hand over the property to Krishna Mallaya and his adopted son Narayana Mallaya. Swamiji by registered deed under the name of Saswathadaram handed over the Property with the Temple to Krishna Mallaya and his adopted son Narayana Mallaya to keep in possession and enjoy the property by them and their decendents perpetually stipulating conditions to be followed.

Narayana Mallaya after getting possession of the temple and the land evicted Nagendra Vadhyar who was holding the land from Kashi Math on Pattom. He entrusted the Puja to a priest. As he was at Andikadavu, he was not able to come over Cochin daily to see the puja performed.

He had stomach ache. Doctors treated him but there was no improvement. His elder brother Vaidhya Ramachandra Kamath took him to Palliport at his residence and treated with Bhasmas but there was no improvement. He told his brother that as a last remedy he has with him a special Bhasma to be given to him. He told him to pray God to give effect to the Bhasma in his treatment. He prayed God that the Paddy field which he has in his possession will be sold and with the money he gets out of sale will be spent for renovation of the temple. He was cured from Stomach Ache. Immediately he sold the Paddy field and with that money he renovated the temple. He then entrusted Puja to one Krishna Bhat. He committed theft by removing the Uchaya Vigraha, the Venkateswara, Bhudevi and Sridevi and also Sri Chakra. Police arrested him and filed case for the theft against the priest. He was released by Magistrate based on benefit of doubt. The purchaser of the Image Kuku Ranga told Narayana Mallaya that he will give to him the Image if he pays Rs. 11/- for which he purchased. Narayana Mallaya told him if the Uchaya Vigraha is of the Main deity "Vishnu", the Lord will bring the Vigraha there. Kuku Ranga fell ill. On consulting Astrologer it was found that the Uchaya Vigrahas should be returned. His wife with the Vigraha and with double the amount which he had purchased, placed on the Thatta, plate, and presented to the Main deity Lord Vishnu and begged pardon for

the mistake done by her husband and prayed to give him relief from illness. He recovered from illness and lived for Nine years.

Narayana Mallaya later came over to Cochin with his wife and stayed at the house of his wife's father. She rejoined in the School as Teacher. Narayana Mallaya also joined in the School as teacher and continued teaching for a short period. As per request made by his wife he shifted his residence at Kotwal Temple premises by constructing a house. He later constructed boundary wall and four minor temples for Lakshmi, Hanuman, Garuda and Ganapathy and Puna Pratishta (re-installation) was done. Earlier he re-installed Siva Lingam. Namaskara Mantapam was constructed in front of the temple and in the middle an Arc at the top was constructed and the wooden Arc of the house of Poorvashram Varadendra Thirtha Swami was fixed for memory to be seen by all. Finally Puna Pratishta of Maha Vishnu was done. He made silver ornaments to all deities.

Swami Sudhindra Tirtha of Sri Kashi Math Samsthan came over accepting the Vinanthi Pathra of Narayana Mallaya and waving Aarati to all deities blessed Narayana Mallaya for prosperity and well being to all members of his family and decendents as he has done Puna Pratistha to all deities and renovated the temple as directed by Swami Varadendra Tirtha.

He constructed on the land 20 houses. A building was constructed and the ground floor was rented to run a Hotel and he with the income from coconut trees and the rent he gets from the ground floor which is given on rent made provision to conduct daily poojas and celebration of Vinayaka Chaturthi, Anantha Chaturdasi and Sivarathri without appealing to any one for donation. He did everything by his self efforts.

Satakam is a poetical form in hundred verses mostly written in Sanskrit describing in full any one particular topic. Sanskrit poets have always shown in painting a full picture in a verse and the collection of such verses reveal craftsmanship

of the highest order as well as sincerity of emotion that is very appealing. The famous ancient poets who wrote Satakams in Sanskrit and became immortal are Bhartruhari, Jayadeva, Bhallata, Bana, Mayura and Jagannath Pandit. Poets in modern period who contributed the tradition of writing Satakams are Vishweshwara, Artreya, Srinivas Vancheswara, Nilakanta Sarma, satyavratha Singh, V. Sundara Sarma, Kapila Sastri and Dr. Sridhar Bhaskar of Nagpur.

In the literary field in Konkani language which is considered as daughter of Sanskrit, I introduced one genre by writing Satakams as in Sanskrit. I have written Satakamas in Konkani on 13 personalities a list of which is given in an appendix in the book. This is my 14th Satakam.

This 14th Satakam has its own importance as it was composed on the life sketch of Narayana Mallaya devout worshipper of Anantha, the epithet of Vishnu, who used to get the Puja done to Anantha on the Anantha Chathurdasi day, the 14th day of the bright half of the lunar month Bhadrapada for the prosperity and well-being of all and in particular to all members of his family.

Hence this 14th Satakam is dedicated to Narayana Mallaya in his name which should be read by all for his noble achievements.

I recall the words of Lord Macaulay wherein he states, "THE PEOPLE WHO TAKE NO PRIDE IN THE NOBLE ACHIEVEMENTS OF THEIR ANCESTORS WILL NEVER ACHIEVE ANYTHING WORTH TO BE REMEMBERED WITH PRIDE BY THEIR DECENDENTS." Hence this Satakam dedicated to Narayana Mallaya for his noble deed will also go a long way to be remembered by his decendents.

N. PURUSHOTHAMA MALLAYA
PADMASRI AWARDEE
KOCHI

“काशी मठ वरदेन्द्रतीर्थ स्वामि कोच्चि कोत्तुवाल देवस्थान जीर्णोद्धारकु कृष्ण नारायण मल्या लघु जीवचरित्र शतकं”

असा चरित्र प्रशस्ति आसचे कोत्तुवाल देवस्थान ते असा चरशि मीटर
मट्टांचेरि डच् पालसा थकून पच्छिमेक जाव्नु।
देवालय ते आसले अतीव जीर्ण अवस्थेन्तु केले जीर्णोद्धार ते देवालय
अण्डिकडव कृष्णमल्यालो दत्तपुत्रु कृष्णनारायण मल्यान जाव्नु।।१।।

असा देवालयाचे गर्भग्रह प्राकारान्तु आलेखन केलेले चित्रं शेषाचेरि
बसलेलो विष्णु हनमन्तु केरळचे मात्रकेचे किरीट धारण केलेले जाव्न।
आषावे शतमानान्तु डच्पालसाचे प्राकारान्तु आलेखन केलेले रामायण
अनी महाभारताक आदार जाव्न बरैलेले इतिहासिक चित्रं सादृस्य आसिले
जाव्न।।२।।

नारायणमलो असा अनन्तमल्यालो जेष्ट पुत्रु कृष्णमल्यालो दत्त काडिलो
पुत्रु जाव्न।
कृष्णमलो तो असा काशीमठाधिपति श्रीमत्वरदेन्द्ररीर्थस्वाम्याले पूर्व
आश्रमान्तुलो मलगोडो भाव जाव्न।।३।।

नारायणमलो तो जन्मलो वैपीन द्वीप पळिपर्त ग्रामान्तु एकसासअठशि
अठाशि कृस्ताब्द जूलायि मास चोवीसा दिवसा वैद्य कृष्णकमतिलो कनिष्ट
पुत्रु जाव्नु।
वैद्य कृष्णकमति तो आसिलो पळिपर्त ग्रामान्तु आसचे
लक्षमीनारायणरघुपतिदेवस्वं देवालो अराधक जाव्न पूर्व आश्रमान्तु
काशीमठाधिपति भुवनेन्द्रतीर्थ स्वाम्याले कानिष्ट भावु जाव्नु।।४।।

वैद्य कृष्णकमति आसिलो गौरीलो पुत्रु अनी गौरी ती आसली काशीमठधिपति श्रीमद् सुमतेन्द्रतीर्थ स्वाम्यागेले पूर्व आश्रमान्तुलि भयणि जाव्नु।
गौरिलो दुसरो पुत्रु नरसिंहकम्मति जलो काशीमठाधिपति श्रीमत् सुमतेन्द्रतीर्थ स्वाम्याले शिष्य जाव्न नाव दित्तले जले भुवनेन्द्रतीर्थ स्वामि जाव्न।।५।।

वैद्यकृष्णकम्मति अधिकारि जाव्न चलौव्नु वर्तालो पळिपर्त लक्ष्मी-नारायणरघुपतिदेवस्वाली विशाल आसचि भूमि ती मडयानि भरलेलि जाव्न।
अनी भत्तागज्जनि असचे ताजे उत्पन काणु देवस्थानाचे नित्यनिदान् पूजा उत्सव इत्यादि खरचु करतलो जाव्न।।६।।

कृष्णकमति ताजी बयिल रुकमिणि कोचि तिरुमलदेवस्वं मुख्य पुरोहित दशग्रन्थी हरिकंगभटाली मलगडि भयणि जाव्न असा।
दशग्रन्थी हरिरंगभट तो असा कोचि होडलो जमिन्दार कोटिपति जनार्दन् शेणायिलि दुवेलो पुत्रु जाव्न असा।।७।।

दशग्रन्थी हरिरंगभट्टालो मामु जनार्दनशेणायिन असा भंग्रागरुडवाहन रुप्या प्रभाळ सहित कोचि वेंकटपतीक समर्पण केले।
अनी असा लक्ष्मी देवीले विग्रह शिल्पिन् निर्माण केलेले उत्सवाक जाव्न देवाक प्रदान केले।।८।।

वरदेन्द्रतीर्थ स्वाम्याले पूर्वाश्रमान्तुले नाव गिरिमलो बपूस तजो कोचि तिरुमल देवस्वं महाजनागले चट्टपत्रारि निशाणि दिल्या असा।
एकसास अठाशि ससत्तेरि कृस्ताब्दान्तु अनन्त मलो पूर्वाश्रमान्तुलो बपूस जाव्न असा देखून गिरिमलो जन्मलो कोचीन्तु असा।।९।।

अनन्त मल्यालि कुडुंबाचि एक शाखा असली अण्डिकडव ग्रामान्तु आनंदपुरम्तिरुमलदेवस्वमाचे समीप जाव्न।

ताजो मन्तालो पुत्रु नागमलो वेंकटेश्वरमलो वासु कोर्नु येत्तालो अण्डिकडव ग्रामान्तु जाव्नु।।१०।।

तका सन्तान ना आसिले देखून ताणे अनन्तमल्यालो दुसरो पुत्रु गिरीक पोसचाक जाव्न मागून गेत्तिले अण्डिकडव वोर्नु वडोव्चे खतीरि। नागमलोवेंकटेश्वरमलो ताजे पत्नि समेत गिरीक पोसचाक मागणि केलेल्यान अनन्तमलो अनी ताजी बायिल सत्यभामान गिरीक दिलो सुखान वडोव्चे खतीरि।।११।।

गिरीक नागमलो वेंकटेश्वरमल्याले गरकडे रबिन्या नन्तर चाङ रितीरि वडेयलो तो आज्ञा पालन करतालो पुत्रामण्कि तांचेरि स्नेह असतलो जलो। देवळान्तु भजन कर्तालो गरकडे आष गायो असली दूद सर्वांकयि दिताले एक दिवसा गायचे शेण कडचाक सेवकु येना जलो।।१२।।

गिरीली म्हाव तीणे हत्तान शेण कडचे गिरीक अपेयलो गिरि धाव्नु अयलो अनी निंम्गितलो जलो कित्याक आपयलो।
ती संगतली जली शेण कडचाक अनी सहाय करूक गिरीन सांगिले तजो हाथु नयि शेण कडचाक आसिलो।।१३।।

हतारि शंकु चक्र मुध्रा असा काडचिना शेण म्होणु सांगिले कोपान तीणे गिरीक कोचिन्तु वेलो ताजे बपसूक दिलो।
अनी ती संगतली जली गिरीले बपसूलगी गिरीक अनुसरण ना देखून अंका तो नका गिरी कोचीन्तु रबतलो जलो।।१४।।

गिरि ताजे सम प्रायि आसिन्यांक मित्र कोर्नु खेळता आसिलो त्या वेळारि काशीमठाधिपति श्रीमत्भवनेन्द्रतीर्थस्वामि कोचितिरुमल देवस्थानान्तु येव्नु व्यासरघुपतिदेवाली पूजा करताले।

मठान्तुलि स्वाम्यालि भिक्षा जल्ये नन्तुर पाद् पूजा शिष्य वर्ग स्वाम्याक करताति आसिले ते गिरीन अनी ताजे मित्रानि पळेयलो।।१५।।

ताणे गुरु शिष्य जाव्न पाद पूजा करचे खेळु खेळचाक निश्चय केले तागेले मित्रांक अपैले।
अग्रशाळेन्तु दवोर्नु आसिले स्वाम्यानि बेसचाक आसिले सिंहासनाचेरि बेसून ताणे स्वामि जाव्न पाद पूजा करैयले।।१६।।

ते पळैले एक स्वामि भक्तान ताणे गिरीक बन्दोबस्त कोर्नु रबैले। स्वाम्यक कळैयल्यान स्वामि भिक्षा जले नन्तर अग्रशाळेन्तु येव्नु गिरीक पळैले।।१७।।

बन्दोबस्तेन आसिल्या धा वर्षाचो गिरीक स्वामि आज्ञा दितले जले मुकारि येव्नु रबचाक गिरि पायपोणु स्वाम्याले मुकरि साष्टांग नमस्कार केले। संगतलो जलो कित्याक स्वाम्यानि तका येव्वाक आज्ञा दिल्या स्वामि निम्गितले जले नाव तजे किते म्होणु अनी खयि थकून अयलो।।१८।।

सांगिले गिरीन अण्डिकडव अस्थाना म्हावेले दिलेले आज्ञेक अनुसरणनत्तिले हथारि शंकुचक्र मुध्रा आसिल्यान शेण काडूक ना जले स्वाम्याले प्रश्नाक सांगिले।
मित्रांगेले भरसि मठान्तु येव्नु स्वाम्याले पाद पूजा पळोव्नु खेळचाक स्वामि जाव्न सिंहासनाचेरि बसलो मित्रं ते पाद पूजा करतले जले।।१९।।

स्वाम्याले प्रश्नाक सांगिल्या ताका स्वामि असा अनी सिंहासनाचेरि बसलो चूकि केली चुकीक शिक्ष दीव्का मागिले शिक्षा दिव्चाक।
सांगिले वोडली शिक्षा दिव्चाक म्हळ्यारि स्वाम्या खतीरि जीव दिव्चाक जाव्न स्वाम्यानि अज्ञा दिले तागेले बपसूक अनन्तमल्याक हडचाक।।२०।।

गिरीले जातक पळेल्यान सन्यासि योगु दिकिलो शिक्ष मागिल्य गिरीक दीक्ष
दीव्नु स्वामि करचे निर्णयिले तोण्डारि व्यत्यास ना जले।
स्वाम्यानि सांगिले स्थितप्रज्ञा अव्सूले बप्सूले अनुमति मेळनु गिरीक मंजेश्वराक
वोर्नु सन्यास दीक्षा दिली नाव वरदेन्द्रतीर्थ म्होणु प्रख्यापन् केले।।२१।।

गुरु भुवनेन्द्रतीर्थ स्वाम्यानि तांगेले प्रिय शिष्य वरदेन्द्रतीर्थ स्वाम्याक
काशीन्तु शिक्षण दिव्ची व्यवस्था कोर्नु दिले।
कोचि तिरुमलदेवस्वं मुख्यपुरोहित रंग भट्टालो पुत्रु हरिभट्टाक काशीन्तु
वेद शास्त्र शिकोव्चाक जाव्न व्यवस्था केले।।२२।।

स्वामि वरदेन्द्रतीर्थ ऐतरेयब्राह्मणा अरण्यका, शिक्षा, कलपा, निरुक्ता,
छन्दस् व्याकरणा, जोतिषा इत्यादि शिकतले जले।
मध्वाचार्याले साततीस ग्रन्थ अनी जयतीर्थाले सुधामंगल न्यायसुधा शिकून
शिकवण सर्वे पूर्ण करतले जले।।२३।।

भुवनेन्द्र तीर्थ स्वामि वसरूर काशीमठान्तु आसिले गुरूक भेट गेव्नु
शिक्षण पूर्ण जलेले कळेयले स्वाम्याक देहाक असुख आसिले।
शालीवाहनशक एकसासअठाशि आठ विजय नाम संवत्सरान्तु शुक्रारा मुक्त
जले वरदेन्द्र तीर्थ स्वामि पीठा अवरोहण जाव्नु मठाधिपति जले।।२४।।

सर्वसंग परित्यागि स्वाम्याक मनान्तु अस्वस्तता येव्क जले पूर्व
आश्रमान्तुलो मलगोडो भावु कृष्णमल्याक संतान ना जले।
दुखान वरदेन्द्रतीर्थ स्वाम्याले पूर्वाश्रमान्तु जनन् जलेले कुडुंब परंपरा
मुकारसून वचाक कृष्णमल्याक पोसको कोडोव्चाक निर्णय केले।।२५।।

पळिपर्त भुवनेन्द्रतीर्थस्वाम्याले पूर्वाश्रमान्तुलो भावु कृष्णकम्मतिलो अनी
दशग्रन्थीहरिरंगभट्टालि मलगडि भयणि रुकमणीलो पुत्रु अप्पुलाक
कृष्णमल्याक पोसको काडोव्चाक स्वाम्यानि निश्चित केले।

स्वाम्यालि आज्ञा अनुसरण करचाक कृष्णकम्मति तागेली बायिल रुकुमिणि अनी पुत्रु सात वर्ष प्रायेचो अप्पुल समेत बसरूराक येव्चे जले।।२६।।

अनि स्वाम्याले मनान्तु असूचि इच्छा पूर्ण करचाक कृष्णकम्मति अनी ताजी बायिल रुकमिणीन अप्पुलाक स्वाम्याले दिव्य पादुकांचेरि अर्पण केल्या। अप्पुलाक काडून कृष्णमल्याक पोसचाक सांगिले अनी अप्पुलाक कृष्णमल्यालो दत्तपुत्रु जाव्न नाव नारायणमलो तशि स्वाम्यानि पूर्वाश्रमान्तुली वंशावलि चलत अयिल्या।।२७।।

नारायणमलो तगेलि पोसकि आव्सु लक्ष्मीले मोगाचो पुत्रु जलो तका शिक्षण दिव्चे खतीरि जाव्न एक कन्नड पण्डिताक नियुक्त केलो। नारायणमल्याक शिकेयतलो जलो तो शिकिलो कन्नड लीपि बरौचाक वाचूक कन्नड कवीगेले काव्य नदींगेले नाव इत्यादि कण्टस्थ करतलो जलो।।२८।।

एक दिवसा शाळे थकून गरकडे वचाक वाटेवेल्यान चंकूचे वेळारि एक सोरोपु उग्रविष आसिलो चबूक फाटि गेत्तलो जलो।
नारायणमल्यान ताणे नेसिले ते वस्त्र निसराव्नु सरपाचे तोंडारि उडेयले सरपान ते वस्त्र चबिले अनी चोरुन वत्तलो जलो।।२९।।

नारायणमल्याक वर्ष नव जली तका मूजीबन्दन करचाक जाव्न निर्णय केलो बसरूरान्तुले ताजे पोसको बपसून।
कृष्णमल्यान स्वामिवरदेन्द्रतीर्थ तांगेले सानिध्यान्तु बसरूर आसचे भुवनेन्द्रतीर्थस्वाम्याले वृन्दावना मुकारि जाव्न मूजीबन्दन केले पोसको बपसून।।३०।।

मूजिबन्दन जले उपरान्ते नारायणमल्याक पुरोहितानि शिकयिले तका संध्यावन्दन
करचे मन्त्र कंटस्थ केले अनी त्रिकाल संध्यावन्दन करीत असलो।
तो शिकिलो वीणावायन, पुरुषसूक्त, श्रीसूक्त, विष्णुसूक्त, लक्ष्मीसूक्त, पूजाविधि,
कृष्णाष्टमि, गणेश चतुर्थि पूजा अनी साळिग्रामाक पूजा करीत आसलो।।३१।।

कृष्णमलो बसरूरान्तु व्यापार आरंबिले पत्तमारिरि सरक व्याप्यारियांक
पावोचे आसिले धन लबधीन्तु बसरूरान्तु भूमि मोलाक घेतिल्या।
नारायणमल्यालि विद्याभ्यासु प्रैमरि शाळेन्तु प्रवेशन दीव्नु तो प्रैमरि
विद्याभ्यास पूर्ण केले कन्नड भासेन्तु पारंगत जल्या।।३२।।

कृष्णमल्यान चलोव्नु येव्चो व्यापारु अलाभाचो जलो ताणे व्यापार बन्द
केलो बसरूरान्तु आसचि सर्वे भूमि घेतिले काशीमठाक समर्पण केले।
जन्मदेशु कोचीन्तु पूनर अयलो अनी कोचीन्तु अण्डिकडवान्तु रबलो
नारायणमल्याक कोचि टि. डि. शाळेन्तु प्रवेशन घेतिले अनी ऊच्छ
प्रैमरिन्तु शिकुचे आरंभिले।।३३।।

कोचि टि. डि. स्कूळान्तु शिकूचे जले मल्याक् संस्कृत इंग्रेजी अनी इतर
विषय असा मलयाळि भासेन बरैलेले जाव्न।
स्कूळाचो हेडमास्तर जाव्न आसिलो तेन्ना बण्डवळ्पद्मनाभबाळिगा ताणे
पळैले नारायणमल्या शिकूचे विषयान्तु आसिले अतीव तेजस्वी जाव्न।।३४।।

पद्मनाभबाळो बण्डवळचो अनी त्या प्रदेशान्तुली भास कन्नड असा
नारायणमल्याक कन्नड उलोव्चाक बरौचाक कळता म्होणु कळेल्यान भारि
संतोषु जलो।
ताणे तागेली मलगडि धूव सत्यभामाक विवाहु, कोर्नु दिव्चाक निर्णय केले
कृष्णमल्यालेयि अनी ताजी बायिल लक्ष्मीलेयि अनुमति मेळतलो जलो।।३५।।

कोचि हरिशेणायिबंगळावान्तु वासु कोर्नु येव्चो बण्डवळ्पद्मनाभबाळिगा तागेली धूव सत्यभामालि वरडीक चलौचाक जाव्न एक मण्टोव बन्दिल्या। बाळाले कुडुंबांग अनी कृष्णमल्याले कुडुंबांग अयिले वर्डिक आचार प्रकारि बणडवळ् पद्मनाभबाळिगान नारायणमल्याक कन्यादान कोर्नु दिल्या।।३६।।

सत्यभामा ती अतीव सुन्दर आसली वर्डिके मण्टवान्तु तिका आषाहति पट्या कप्पड कास घाल्नु नेसोव्नु हाडप केले।
नारायणमलो मत्यारि भासिंग बन्दून कास गाल्नु दोति नेसून मण्टवान्तु आयिलो सत्यभामाक तालि बन्दिली वर्डिक पूर्ण केले।।३७।।

वर्डिक जल्या नन्तर सत्यभामाक देहाक सुःख ना जले ती दिवंगत जलि नारायणमलो तिजो भरतारु दुःखित जाव्न आसिलो।
वर्डिक मण्टवान्तु तीणे नेसिले पट्या कापड एक रुका पेटान्तु उडगासाक सुरक्षित कोर्नु दवरले एकेक वेळारि चोय्ता आसिलो।।३८।।

नारायणमल्याक दुःखान्तु विराम हडचे खतीर ताजो मामु दशग्रन्थीहरिरंगभट् ताजे मलगडिधूव सरस्वतिबायिक मुकारसून अयिलो लग्न कोर्नु दिवचाक जाव्न।
हरिरंगभट्टान कृष्णमल्याक ताजी बायिल लक्ष्मीक सांगतलो जलो मौव्ळुभचि सोयरीक जाव्न धूव सरस्वतिबायिक वर्डिक कोर्नु दिव्चे विषयाक जाव्न।।३९।।

कृष्णमल्यान अनी तजी बायिल लक्ष्मीन सरस्वतिबायिक वर्डिक करचान्तु सम्मत दिले सरस्वतिबायि ती सान प्रायेरि कारवार सुंकेरी आसली।

तिजो बपूस सुंकरीन्तु वेदपाठशाळेन्तु वेदु शिकेयतालो सरस्वतिबाचि त्या पाठशाळेन्तु बप्सूले थकून वेद पाणिनीले अष्टाध्यायि संस्कृत व्याकरण शिकीली।।४०।।

सुंकेरीन्तु केनरास्कूळ नावान स्कूळ स्थापन केले सरस्वतिबायि त्या स्कूळान्तु प्रवेशन घेतिले प्रथम शिकूचि विध्यार्थिनि रजिस्टर नन्बर एक जाव्न।
त्या स्कूळान्तु मराठि शिकेताति आसले ती मराठि अनी गणित लीलावति शिकिली प्रथम श्रेणीन्तु परीक्षेन्तु स्कूळान्तु विजय मेळेली जाव्न।।४१।।

तिगेलो बपूस दशग्रन्थीहरिरंगभट सुंकेरी थकून उडुपींतु आयिलो अनी वेदपाठशाळा स्थापन केली वेंकटरमणदेवस्थाना अभिमुख्यारि जाव्न। सरस्वतिबाचि उडुपीन्तु कन्नड भास वीणा वाजूक अनी करनाटक संगीत शिकिली विध्वांसांगेले शिक्षणे थकून जाव्न।।४२।।

तिगेलो बपूस हरिरंगभट उडुपी सोडून मंजेश्वर श्रीमदनन्देश्वर आर्य वेदपाठशाळा स्थापन केले अनी वेद शिक्षण आरंबिले।
सरस्वतिबायि थंयि आसिले बेसलमिषण्कृस्त्यन मिषणरि शाळेन्तु प्रवेशन घेतिले इन्ग्रेजी बैबल जरमन् मधामागेली सिवणि शिकतली जले।।४३।।

सरस्वतिबायिक तेरा वर्षाचेरि विवाह जाव्का म्होणु नारायणमल्यालो मामु हरिरंगभट्टान तागेल्या धूव सरस्वातिबायिक विवाह कोर्नु दिव्नाक विर्णय कडिलो।
एकसासणैशिसात कृस्ताब्दान्तु तिनिचे दिवसा मे मासान्तु नारायणमल्याक कृष्णमल्यालो दत्तपुत्रु अण्डिकडव वासु कोर्नु येत्तालो तका विवाह कोर्नु दिलो।।४४।।

एकसासणौशिअठ कृस्ताब्दान्तु स्थापन केलेले चेलियागेले टि. डि. प्रैमरि शाळेन्तु एन् एम् सरस्वतिबायिक अध्यापिका जाव्न नियक्त केलेल्यान ती केरळची प्रथम वनिता अध्यारिका जली।
तेन्ना समुदायान्तु बायिलानि अध्यापिका जाव्न शिकोव्चे निषेद केलेल्यान एक वर्ष जले नन्तर राजि दिव्नु शाळा सोडून वत्तली जली।।४५।।

तिजो भरतारु नारायणमल्यान प्रतिषेदु जाव्न अण्डिकडवान्तु एक शाळा चेलियांक शिकोव्चाक स्थापन केले एकसासणौशिणव सप्तंबर चोबीसा दिवसा जाव्न।
नारायणमलो अण्डिकडव ग्रामान्तु स्थापन केलेलेल्या त्या शाळेचो व्यवस्थापक जाव्न रबलो अनी ताणे एन् एमे सरस्वतिबायिक नियुक्त केली वनिताअध्यारिका जाव्न।।४६।।

सरस्वतिबायिक जाव्नु स्थापन केलेले पाठशाळा ददुल्यांचे बयिल्यांचेरि आसिल्या आधिपत्य पर्यवसान आचरणकरचे अन्तरदेशीयवनिता दिवसाचे असा पांच मास पयले जाव्न।
ते असा बयिलानि जाथा मुकारि वरचे मार्च अठा दिवसा एकसासणौशिदा कृस्ताब्दान्तु डेनमार्कान्तुले कोपनेगनान्तु ददुल्याले आधिपत्य पर्यवसान करचे जाव्नु।।४७।।

त्या नन्तर बयिलानि शिकोव्चाक आसिलो विरोधु नाजलो सरस्वतिबायि नारायणमल्याले निर्देशान कोचि टि. डि. गरळस् प्रैमरि स्कूळान्तु पूनर अध्यापिका जतली जली।
नारायणमलो टि. डि. बोयस् प्रैमरि स्कूळान्तु अध्यापक जाव्न स्वल्प काल शिकेयतालो जलो सरस्वतिबायि मराठि अनी शिवणि चेलियांक शिकोव्चाक आरंबितली जली।।४८।।

अण्डिकडव थकून कोचि स्कूळान्तु शिकोव्चाक जाव्न येव्चाक कष्ट् पडताले जले सरस्वतिबायिले बपसूले कोचि आसिल्या गरकडे रबतली जली।
भरतारु तिजो नारायणमलो गर ते असा ममाले रबचाक व्यवस्त केली नारायणमलो ताजी बायिल त्या गरकडे रबतली जली।।४९।।

काशीमठाधिपति श्रीमत्वरदेन्द्रतीर्थस्वामि निवासस्थान जाव्नु आलपुळा अनंतनारायणपुरंतुरवूरतिरुमलदेवस्वमान्तु आसिले स्वाम्यानि पूर्वाश्रमान्तुलो मलगडो भावु कृष्णमल्याक अनी दत्तपुत्रु नारायणमल्याक आज्ञा दिली स्वाम्याक मेळूक।
अज्ञा मेळेल्यान कृष्णमलो अनी तागेले दत्तपुत्रु नारायणमलो अण्डिकडवान्तु वासु कोर्नु आसिले ते आलपळे भायरसोर्नु वत्तले जले स्वाम्यले दर्शन गेव्चाक।।५०।।

अलपळे येव्नु कृष्णमलो अनी तजो दत्तपत्रु नारायणमलो स्वाम्याले पादुकांचेरि नमन कोर्नु सांगतले जले तानी किते करचाक असा।
स्वामि संगतले जले काशीमठा विषयान्तु एक विशेष जाव्न आसिले निर्णय स्वाम्यानि काडिलो असा ते कोळोव्चे जाव्न असा।।५१।।

स्वामि सांगतले जले कोचीन्तु रायोले राजगृहाचे लगी जाव्न एक देवालय रायाले पोलीस मुख्य कोतुवाल ताणे निर्माण केलेले असा।
ते ताणे काशीमठाक पूजादि कोर्नु चलौनु वरचाक जाव्न अष्टचाळीससेन्ट् भूमि सहित देवालय अर्पण केले ते मठाचे जाव्न असा।।५२।।

कोत्तुवालालि ती भूमि "लेण्ड सर्वे सेटिल्मेन्ट्" कोर्चे वेळोरि काशीमठाधिपति जाव्न अम्मि आसिले देखून अमचे नावान् "कशीमठंवरदेन्द्रतीर्थस्वामिगळ्" म्होणु पट्टयं दिले असा।

मट्टांचेरिविलेजान्तु आसिल्यान ते भूमिक एक वर्षाक पांच रुपया दोनि आणे करम् सरकाराक विलेज आफीसान्तु वर्षाणि वर्ष दीव्का असा।।५३।।

स्वाम्यानि त्या कोत्तुवालाले स्थापित देवालय अनी भूमिचे व्यवस्थ करून मुकारसून वचाक जाव्न निश्चय केले।
कृष्णमल्या अनी नारायणमल्यान देवालय अनी भूमिचे व्यवस्तेक जाव्न चलौन वरचाक स्वाम्यालि इच्छा प्रकट केले।।५४।।

नारायणमलो स्वाम्यान इच्छा प्रकट केलेल्यान कोत्तुवाल देवालय वोचून पळेयले तो प्रदेशु रानान वेष्टित जाव्न आसिले।
देवनालय अतीव जीर्णावस्तेन्तु आसिले दीपस्तंब मोडकर जाव्न आसिले रान आसिल्यान पुरोहिताक पूज कोरूक कष्ट् आसिले।।५५।।

जीर्णावस्तेरि आसिले देवळ रनान वेष्टित आसिले मनुष्य संचार नात्तिले स्वाम्यालि इच्छा स्वीकार करूक मनान्तु वैषम्य अयिल्या।
नारायणमल्याली बयिल सरस्वतिबायिलो बपूस दशग्रन्थी हरिरंगभट्टान स्वाम्याले इच्छेक अनुसरण जाव्न स्वाम्यालो निर्देशु स्वीकार करचाक निर्बन्द केल्या।।५६।।

दशग्रन्थी हरिरंगभट्टाले निर्बन्दाक मान्य कोर्नु नारायणमलो स्वाम्याले पादुकांचेरि नमस्कार कोर्नु स्वाम्यालि आज्ञा स्वीकार कर्ता म्होणु सांगिले।
स्वाम्यानि नारायणमल्यालो पोसको बपूस कृष्णमल्यान केली पादपूजा स्वाम्यानि स्वीकार कोर्नु मन्त्राक्षात दीव्नु अनुग्रह कोर्नु स्वाम्यानि सांगिले।।५७।।

कोत्तुवालाले देवळ अनी भूमि मट्टांचेरीन्तु आसिलि कृष्णमल्याक अनी ताजो दत्तपुत्रु नारायणमल्या हंका चलौव्नु वरचाक मठाथकून सोणु दिताति असा।

दा रुपया वार्षिक वस्तूचि आदाय जाव्न निश्चित कोर्नु तांन्तुले पांच रुपया दोनि आणे मट्टांचेरि विल्लेज आफीसान्तु दीव्का असा।।५८।।

बाकि असूचे चारि रुपया चौद आणे मठा बगेक नित्य देवांक पूजा आराधना नैवेध्य समर्पण कोर्नु अनुभव घेव्का असा।
वस्तु गाणगलप् विक्रित करप अन्याधीन करप पाडना देवळ जीर्णोधारण कोर्का संतति परंपतेन्तु अनुभव पाव्का म्होणु व्यवस्थतेन दितातति असा।।५९।।

स्वाम्यानि दिलेले व्यवस्थेन्तु सांगिले नारायणमल्याक घर बंन्दपाक अनुमति दितातति स्वाम्यानि परतून कडचे वेळारि एकशेपन्नास रुपया जीर्णोधारणाचे प्रतिफल दिवचे असा।
घरा मोल दितातति अशी व्यवस्था दवरून एकसासणौशिणव मे मासु बरा दिवसा शश्वताधार व्यासरघुपति भण्डाराक जाव्न रजिस्टर कोर्नु दिल्या असा।।६०।।

शश्वताधार स्वाम्याले मेळे नन्तर तेन्ना काशिमठाचे पाटम् जाव्न कोत्तुवाल देवालय अनी भूमि नारायणमल्यान कृष्णवाध्यारनागेन्द्रवाध्याराक भायर कडलो हतान्तु धेतिले।
त्या नन्तर नारायणमल्यान अण्डिकडव थकून कोचि येव्चे वैषम्यान एक पुरोहिताक देवालि पूजा नैवेध्य करचाक जाव्न नियुक्त केले आसिले।।६१।।

पुरोहित पूजा करचे पळौव्चाक अण्डिकडव थकून कोचि येव्चाक त्रासु पडतालो देवळ जीर्णावस्थेरि आसिलेल्यान पुरोहिताक पूजा करचाक कष्ट पडताले।
नारायणमल्याक देहाक असुख जले पोटाक दूकि आरंभिली चिकित्सा आरंभिली औषद वैद्यानि दिलेले गूण नत्तिले दूकि चड् जल्लली जले।।६२।।

त्या वेळारि नारायणमल्यालो मलगडो भावु पळिपर्त रामचन्द्र कम्मतिक
कळतले जले तो अण्डिकडव येव्नु ताजे भावाक पळेयतलो जलो।
ताणे निश्चित कडिले तागेले भावाक पळिपर्त वोर्नु गरकडे रबोव्नु आयुर्वेद
चिकित्सा आरंभूचे अनी तका पळिपर्त वरतलो जलो।।६३।।

आयुर्वेदान्तुले रसायनचिकित्सा दिलेलेयान कायि गुण मेळना जलेल्यान
निश्चित करतलो जलो विविद भस्म दीव्नु चिकित्सा आरंभु करचाक
जाव्न।
विविद भसमाचि चिकित्सा आरंभिली गुणकर ना जल्या पोटादूकि रबलीना
अंतिमेरि निर्णय कडिले एक विशेष भसम दिव्चाक जाव्न।।६४।।

रामचन्द्रकम्मतीन भावालगि सांगिले अनी अंतिम जाव्न एक भसम असा
देवालगि प्रार्थना करि ते भसम गुणकर जव्चाक जाव्न।
प्रार्थन कोर्नु सांगिले ताजी पोटा दूकि शमन जाव्का विशेषाल दिव्चाक
निर्णय केलेले भसम फलप्रद जाव्चाक सांगतोलो जाव्न।।६५।।

तागेल्या प्रार्थनेन्तु विशेषाल देवालगि सांगिले ताजी कोचि शेलणान्तुली
असूचि जेव्णाक दिव्चि भत्ता गजनि विक्रित कर्ता।
विक्रित केलेल्यान मेळचे दुडवान कोत्तुवाल देवालयाचे जीर्णोद्धारण कोर्नु
महाविष्णु क्षेत्र कलेश दवरून पूर्ण प्रसाद कर्ता।।६६।।

भावाक तजे वैध्यु रामचन्द्रकमतीन विशेष जाव्न असचे भसम तोण्डान्तु
गले तका नीद पडली जल्या।
स्वल्प जले नन्तुर तो जागोजलो सांगतलोजलो पोटादूकि नाजली उठाव्न
बसलो जेव्णाक हाडूक सांगतलो जल्या।।६७।।

जेवण जल्या नन्तर नारायणमल्या सांगतोलो जलो ताजी शेलणान्तु असूचि भात जव्हि गज्जनि विक्रित कोर्नु कोत्तुवाल देवालय जीर्णोद्धारण करचे जाव्न।
शीघ्र भात जव्हि गज्जनि विक्रित केली मेळेले धनान शिलपियांक हाणु महाविष्णुले देवालय ऊच्छ बन्दुनु कलश दवोर्नु पूर्णप्रसाद कलेले जाव्न।।६८।।

त्या नन्तर एक कृष्णभट नावाचो पुरोहिताक नियुक्त केलो देवाली पूजा दिसदिस करचाक जाव्न।
पुरोहित तो पूजा देवालयान्तु करचे स्वीकार कोर्नु निवेध्य समर्पून देवळ संरक्षण करचो जाव्न।।६९।।

नारायणमलो अण्डिकडव आसिल्यान तका देवळ येव्नु पळोव्चाक जाव्न दिसदिस जायना जले पुरोहित तो पूज करीत आसलो।
पुरोहित कृष्णभट्टान उच्छाय विग्रह वेकटेश भूदेवी अनी श्रीदेवी असूचे पीठ सहित अनी श्रीचक्र चोरायत कर्तलो जलो।।७०।।

कृष्णभटान उच्छाय विग्रह चोरायि केलेले कळ्ळेल्यान नारायणमलो अण्डिकडव थकून कोचि येव्नु कोचि पोलीसस्टेषणान्तु चोरायेचे कागळ बोरोव्नु दिले।
पूलीसउन्सपेक्टर अनी कोणस्टबल् स्थलारि आयिले देवळ बन्द जाव्न आसिले उक्ते केले दिकिले उच्छाय विग्रह श्रीचक्र चोरायि केलेले।।७१।।

कृष्णभटाक धोर्नु अटक केले पोलीसस्टेषणान्तु वेलो केस चोरायिचे अन्वेषण केले।
माजिस्ट्रेट कोरटान्तु हाजीर केले विस्तार आरंबिले चोरायि कृष्णभटान निषेद केले।।७२।।

पूर्व कालाक पूजा केलेले पुरोहित विस्तारान्तु सांगिले ह्ये विग्रह सादृस्य आसिले विग्रह तिरुपतिन्तु मेळता असा।
विग्रह चोरायिलेचि सत्यावस्ता स्थापन करूक पोलीसाक जलेना संसय दृष्टि अयिल्यान माजिस्ट्रेटान केस सोडून उडेयले असा।।७३।।

केस दोषु जलेल्यान कृष्णभटाक बन्दखाणी थकून मुक्त केलो तो पळियरकावु रोडाये देगेरि रबूचि नायर स्त्रीयेले गरकडे येत्ता जलो।
थंग थकून भायर गेलो नायरस्त्रीयेन थंगा आसिलो क्ळोक दिकुना म्हळेल्यान कृष्णभट्टाक चोरायले म्होणु पोलीसानि शिक्ष दिली बन्दखाणीन्तु रबैलो।।७४।।

शिक्ष पूर्णजले नन्तर कृष्णभटाक बंन्द खाणी थकून सोडिलो तो पाय वटेन चंकून पालस रोडाचे जंगषणान्तु पव्लो।
नारायणमलो त्याचि जंकषणान्तु पव्लो पोलीस सबइन्सपक्टर थयि पव्लो कृष्णभटाक स्थल सोडूक सांगिले कृष्णभट्ट कोचि सोणु गेलो।।७५।।

चोरायिले ते विग्रह चेरळायिचे उत्तर मार्गारि रबचो कुकुरंगान इकरा रुपय मोल दितलो जाव्न घेतिले।
ताणे नारायणमल्यालगी सांगिले विग्रह ते तो दित्ता इकर रुपया मोलं दित्तजल्यारि ताणे दीव्नु घेतिले।।७६।।

नारायणमलो कुकुरंगालगि सांगतलो जलो मोल दीव्नु ते उच्छाय विग्रह ताणे घेवचिना ते सत्यनारायणाले उच्छाय विग्रह असा।
सत्यनारायणदेव तो सत्य पालन कोर्चो असा सत्याक ते देवाले जल्यारि देवु ते विग्रह थंगा हाटेयतलो असा।।७७।।

कुकुरंगाक देहाक असुख जले पोटा दूकि अनी उदररोग बादित जलो डाकटरानि चिकित्सा केलेली कायि बरेपण दिकूक येना असा।
ताजी बायलेन दूर गावान्तुलो जोतिषालगी प्रश्नु दवरलो जोतिषान प्रश्नचार्त तयार केले प्रकारि देवाले विग्रह मूल स्थानारि पावोंका असा।।७८।।

मोल दिलेले रुपया दोनि वण्टयान दीव्का तट्टान्तु देवाले विग्रह दवोर्नु केळ्या घडाय दोर्नु वाध्य घोषान देवालयान्तु वरका असा।
देवलागि क्षमा याचन कोर्का अनी भरताराले रोगाक शमन जाव्का आयु आरोग्य दीव्का म्होणु ह्या प्रकारि देवालागि मागूका असा।।७९।।

तीणे देवाले विग्रह तट्टान्तु दवरले मोलाचे दोनि वण्टे रुपया अनी केळ्या घडायु वाध्य घोषन कोर्नु देवा मुकारि समरपिले असा।
भरताराले चुकीक तीणे क्षमा याचन केले अनी अरोग्य मेळचाक मागिले तका सुख जले णव वर्ष ताणे जिवन कडले असा।।८०।।

नारायणमल्यान त्या नन्तर देवाली पूजा निवेध्य समर्पणाक अनन्तभट्टाक दिल्या अनन्तभट पूजा कोर्नु येत्तालो भक्तीन तो दशग्रन्थी हरिरंगभटालो कुडुंबाचो असा।
कोचितिरुमलदेवस्वं मानेजराचेरि विरोद आसिल्यान भटं सर्वे पूजा करनाति जले अनन्तभट मुकारि अयिलो मेनजरालि अनुमति मेळेल्यान अनन्तभटान पूजा केल्या असा।।८१।।

अनन्तभट तिरुमल देवस्वं मेलशान्ति जाव्न थंगा पूजा आरंबिले उपरान्ते कोत्तवाल देवालि पूजा ब्रह्मचार्याकेरान कोरोव्चाक निश्चित केले ते करताति आसिले।

नारायणमलो तागेल्या बायिल वापस् टि. डि. गरळस् प्रैमरिशाळेन्तु अध्यापिका जाव्न पुनर प्रवेशन केले मामु जाव्न आसिल्या दशग्रन्थी हरिरंगभटाले गरकडे राबप् जले।।८२।।

कोचीन्तु हरिरंगभट्टाले गरकडे रबिल्या नंन्तर कोत्तवाळ देवळ दिस दिस येव्न पळेयतलो जलो ताणे दक्षिण दिकारि घर बन्दप् आरंभु केले। पाषणाचि पोणतियो दवरुन मन्दिले "विळकु माडं" म्हण्चे दीप स्तंब मोडून सकल पळे पोणतियो सर्वे लगीचे उत्तरेक आसूचे तळान्तु घालप केले।।८३।।

नारायणमल्यालि बायिल सरस्वतिबायि मागणी करतली जली भरताराले गरकडे कोत्तुवाळ देवस्थान भूमिरि रबचे जाव्न।
थंयि रबिल्यारि देवालयाचे चलौव्न वरचे सम जाव्न अस्तले कुडुंबाक वोडली अभिवृद्धि जव्चे जाव्न।।८४।।

सरस्वतिबायिली अपेक्षा मान्य कोर्नु कोत्तुवाळ देवस्थानाचे भूमिरि घर बन्दिले कुडुंब समेत रबिलो देवालयाचे जीर्णोद्धारण पूर्ण करचे काम आरंभिले। महाविष्णु देवाळाचे चारि मुल्यारि आसिले ल्हान देवळ मोडून पडले विग्रहं महालक्ष्मी हनमन्तु गरुडु गणपति विष्णूले गरभग्रहान्तु स्थापन केले।।८५।।

देवालयाचे भायर्चे सीमाचेरि भित्ति बन्दीली घाण्ट लाबेयिलि पूर्वेक मध्य भागारि ल्हान गोपुर बन्दिलो देवालयाचे पूर्वेक नमस्कार मंण्टप् बन्दिले। त्या नमस्कार मण्टपाचे मधे वैरि एक "आर्क" काशीमठाधिपति वरदेन्द्रतीर्थस्वाम्याले पूर्वाश्रमान्तुले गरकडचे उडगासाक जाव्न "आर्क" हाडून थंयि स्थापित केले।।८६।।

नारायणमल्यान देवालय जीर्णोद्धारण केल्या नन्तर पूर्वोत्तर पच्छिमदक्षिण दिकारि आसिले तळें पुरले अनी देवांक पुनर प्रतिष्टा करचे निच्छित केल्या।

प्रथम जाव्नु महादेवाले शिवलिंग ब्रह्मत्वहरिभट्टाले मार्ग दर्शनाचेरि प्रतिष्टा विधि प्रकारि वेद मंत्र उच्छारण कोर्नु नवीकृत पीटेरि प्रतिष्टा केल्या।।८७।।

नारायणमल्यालो मामु अनी मावु सरस्वतिबायिलो बपूस दशग्रन्थीहरिरंगभट वारध्यक्यान दुवेले गर्कडे येव्नु रबतलो जलो दुवेले सेवा स्वीकार करतलो जाव्न।
दशग्रन्थीहरिरंगभटान सांगिले तागेले जाव्यांक लक्ष्मी हनुमन्तु गरुडु गणपति गर्भग्रहान्तु स्थापिले विग्रहं पुनः प्रतिष्टा काशीमटाधिपति वरदेन्द्रतीर्थस्वाम्याले पुण्यतिथिक कोरूक जाव्न।।८८।।

हरिरंगभट्टाले आज्ञा अनुसरण नारायणमल्यान महाविष्णुले देवळाक अनुबन्दित जाव्न चारि कोणारि चारि देवालयं महालक्षी हनमन्तु गरुडु गणपति निर्माण केले।
पुरोहितानि प्रतिष्टेचे विदान प्रकारि पूर्वेक दर्शन जाव्न नारायणमल्याकरान महालक्ष्मी हनुमन्तु गरुडु गणपति विग्रहांचि वरेन्द्रतीर्थस्वम्याले पुण्यतिथि दिवसा प्रतिष्टा करैयले।।८९।।

नारायणमल्याले कुडुंब विषयान्तु सांगचे असा ताजो मलगोडो पुत्रु अनन्तशर्मशास्त्रि वेदु वेदान्त शिकून काशीमठाधिपति स्वाम्याले "वेदान्त भूषण" नावाचे पदवी मेळ्या।
दुसरो पुत्रु वेंकटेश्वरमल्या संस्कृतान्तु पि. एच्. डिबिरुद गवेषकु राष्ट्रपतीले संस्कृत पण्डितांक दिव्चे भहुमति मेळ्या तिसरो नागेन्द्रमल्या "कंमरस्यल् इन्स्टिटयूट" स्थापनेन नाव मेळ्या।।९०।।

चोव्तो पुत्रु प्रभाकरमल्या फोर्टकोचीचे मदुरा कम्पनीन्तु अफीसर जलो दूव सुन्दरीबायि वोड व्यापारि फोर्टकोचि वि के कम्मतीक लग्न कोर्नु दिले।

पंचवो पुत्रु तो हरिरंगभट्टाले गरकडे जन्मलो पुरुषोत्तममल्या अध्यापकु समुदाय सेवकु कोंकणी उद्धार केलेल्यान राष्ट्रपतीन पद्मश्री भहुमति दिले।।९१।।

अंतिम जाव्न नारायणमल्यान महाविष्णूलि पुनः प्रतिष्टा कोरूक बारांपळे ब्रह्मश्री पद्मनाभभट मुख्य पुरोहित जाव्न प्रतिष्टेचो समारंभु कोरूक निश्चित केले।
ब्रह्मश्री पद्मनाभभट कोचि येव्नु महाविष्णुली शिले प्रतिमा पळैले अनी तीन पदं गर्भग्रहान्तु आसूचाक जाव्न निर्माण कोरूक जाव्न सांगिले।।९२।।

ब्रह्मश्रीपद्मनाभभट मंत्रोच्छारण कोर्नु शिले प्रतिमा ती महाविष्णूलि अनी सानिध्य शक्ति कलशान्तु आवाहन कोर्नु पीठे थकून निसराव्नु कडतलो जलो।
महादेवाले देवळान्तु रुकाचे निर्मित केलेले पीटेन्तु महाविष्णूलि प्रतिमा स्थापित केली सानिध्य कलशु दवरतलो जलो अनी पंचसूक्त मणतलो जलो।।९३।।

प्रतिष्टा करचे दिवसा नारायणमल्याक सूतक आयिले ताणे ताजे पुत्रु ब्रह्मचारि पुरुषोत्तममल्याक आज्ञा करतलो जलो प्रतिष्ट करूक जाव्न।
ब्रह्मश्रीपद्मनाभ भट्टु विष्णूली शिला विग्रह हतान्तु दोर्नु महाविष्णुले गर्भग्रहान्तु वेलें अनी पुरुषोत्तममल्याक सांगतलो जलो तका अपडून रबचाक जाव्नु।।९४।।

गर्भग्रहान्तु ब्रह्मश्रीपद्मनाभभटाले निर्देश प्रकारि तच्छशास्त्र विदगद्धानि केलेले दोन पदां ऊच्छ तिसरे पदं पीठेचे द्वारान्तु अष्टबंन्द गाल्नु विग्रह दवर्ले जाव्न।
जल्यारि प्रतिष्टा जलीना विग्रह ऊच्छ अयिले तीन वेळेचे प्रयत्नु विजय जलो ना ताणे पुरुषोत्तममल्याक सांगिले प्रार्थना कोरूक प्रतिष्टजाव्का जाव्नु।।९५।।

सांगिल्या प्रकारि देवालगी प्रार्थना केली प्रतिष्टाजाव्का हतान्तु दोर्नु त्या अष्टबान्द आसिले द्वारान्तु विग्रह दवरले प्रतिष्टा जली।
प्रतिष्टा जल्ये नन्तर पुरुषोत्तममल्याक अपेयतलो जलो एक शिकिलो ब्राह्मण नंबूतिरिन प्रश्नु गलो मुहूर्तारि जलिवे प्रतिष्टा देवाली।।९६।।

पुरुषोत्तममल्यान सांगिले जली ना म्होणु दा मिनिट् तोडोवु जले नन्तर जली, नंभूतिरीन सांगिले गायिन पंच्चांयिले वेळारि प्रतिष्टा जली असा। कारण सर्वे लक्षणयुक्त जाव्न आसिले विष्णुले प्रतिष्टे वेळारि गायि पंच्चांयतली तशि जीर्णोद्धारण प्रतिष्टा केलेल्यान नारायणमल्याले जीवित साफल्य जले असा।।९७।।

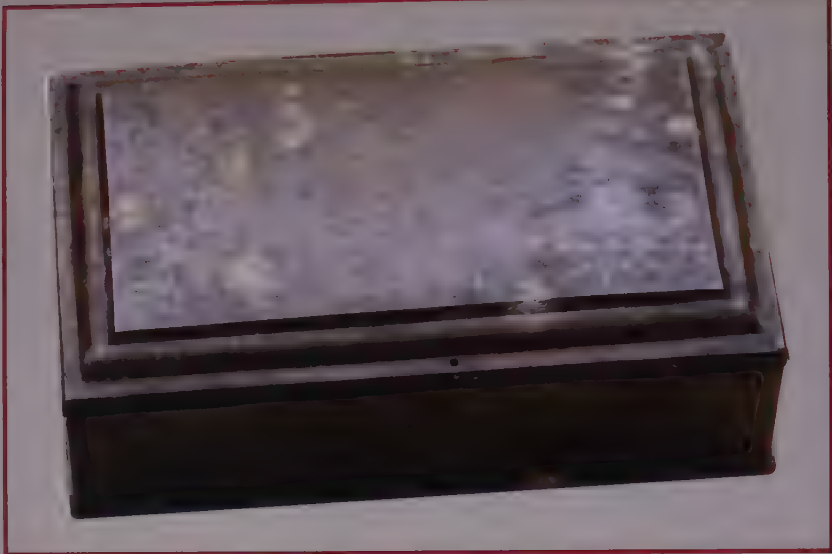
कोचितिरुमलदेवस्वं कोचि सरकाराले आधीनान्तु आसिल्य वेळारि काशिमठाधिपति श्रीमत्सुक्रतीन्द्रतीर्थस्वामि पूर्वाश्रमान्तुलो मलगोडो भावु जन्नप्रभूले पुत्ताली मूजीबन्दनाक कोचिन्तु येत्तले जले।
स्वाम्यानि निरदेशु दिल्या प्रकारि नारायणमल्यान कोत्तुवाळ देवस्थानान्तु विश्रमाक सौकर्य केले स्वामि येव्नु विश्रम काडिल्या नन्तर आलपळे गेले।।९८।।

जीर्णोद्धारणप्रतिष्टा पूर्ण जल्या नन्तर देवांक रुप्याभरण करेयले विष्णूक किरीट शंख चक्र वरदहस्त तालि महालक्ष्मीक गणपतीक किरीटं केल्य असा।
हनुमन्ताक गरुडाक कवच महादेवाक बिल्वमाला त्रिनाम प्रभावळि अनी रुप्याचि सतूलि तंभ्याचे धारापात्र उच्छाय विग्रहाक तंब्याचि प्रभावळि केल्या असा।।९९।।

काशीमठाधिपति श्रीमत्सुधीन्द्रतीर्थस्वामि नारायणमल्यालि विनन्ति स्वीकार कोर्नु कोत्तुवाळ देवस्थानान्तु येव्नु रुप्या आभरण घलेल्या विष्णु सहित सर्वे देवांक आर्ति दकैतले जले।

नारायणमल्यान वरदेन्द्रतीर्थस्वाम्यानि क्षेत्र जीर्णोद्धारणाक दिलेली आज्ञा पूर्ण केलेल्यान नारायणमल्याले कुडुंबाक अभिवृद्धि कुडुंब परंपराक अस्तले म्होणु स्वामि अनुग्रह करतले जले।।१००।।

नारायणमल्यान कोत्तुवालालि भूमिरि वीस घर वन्दिले होटल चलौचाक ग्रह निर्माण केले सकल भाड्याक दिले मड्याचेयि उत्पन मेळचे करतलो जलो।
देवालयान्तु पूजा विनायकचतुर्थि अनन्तचतुर्दसि शिवरात्रि अन्याश्रय नत्तिले चलौचे केले एकसासणौशिसाटि कृस्ताब्द ओक्टोबर एकुणतीसा दिवसा कार्तिक शुद्ध दशमीक स्वर्गवासि जलो।१०१।।



Exhibited is the Chellam made of brass presented to Krishna Mallaya, poorvashram elder brother of H. H. Srimad Varadendra Tirtha Swami, Madadhipathy of Sri Kashi Math Samsthan by H. H. Srimad Sukritendra Tirtha Swami of Sri Kashi Math Samsthan

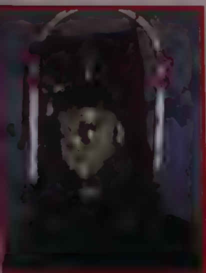
The Metal Box made of brass used to keep Areca-nuts and Betel - leaf locally called Chellam presented to Krishna Mallaya, poorvashram elder brother of H. H. Srimad Varadendra Tirtha Swami, Madadhipathy of Sri Kashi Math Samsthan by H. H. Srimad Sukritendra Tirtha Swami of Sri Kashi Math Samsthan disciple and successor of H. H. Srimad Varadendra Tirtha Swami of Sri Kashi Math Samsthan. The reason for presenting Metal Box made of brass was that it was by selling the Metal Box made of Silver by Krishna Mallaya for keeping Area-nuts and Betel Leaf and with the money received by its sale paid fully the Ticket charges from Ernakulam to Trichinopoly with fine to Ticket Examiner for travelling in the train Ticketless and got down at Trichinopoly and proceeded to Kashi Math premises at Trichinopoly and presented the boy to H. H. Srimad Varadendra Tirtha Swami who initiated the boy into sanyas naming Him Sukritendra Tirtha Swami and made Him the Successor.

When Krishna Mallaya was seen without Metal box to keep Arecanut and Betel leaf H. H. Srimad Sukrindra Tirtha Swami gave him the Metal Box made of brass saying that he should make use of it as it was by selling the Box made of Silver called Chellam you made us Swami, "Chellam vikun Amka Swami Kelya".

It has therefore got historical background connected with Ashrama Sweekar of H. H. Srimad Sukritindra Tirtha Swami.

Krishna Mallaya handed over the Chellam to his adopted son Narayana Mallaya received from the divine hands of H. H. Srimad Sukritindra Tirtha Swami for preservation and Narayana Mallaya handed it over to his youngest son Purushothama Mallaya for preservation saying that it is "Holy". It is now in the possession of Purushothama Mallaya.

Maha Vishnu of Varada Hasta



Hanuman



Ganapathy



Nagas



Garuda



Mahalaxmi



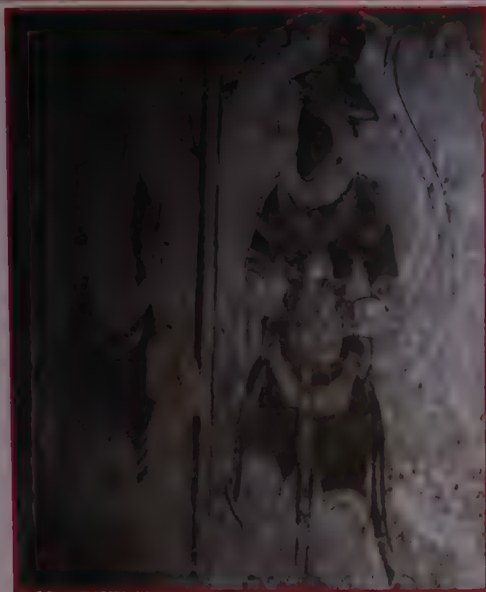
Representative Image of
Venkateswara with Bhudevi and Sridevi





Lingom of Siva & Nandi





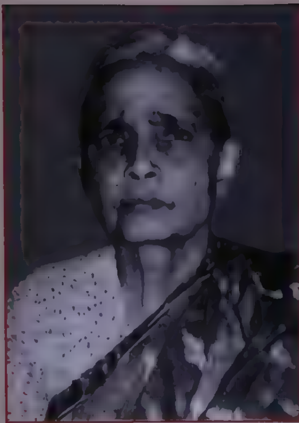
Mural paintings inside the sanctum sanctorum



A. Krishna Mallaya Son of Anantha Mallaya
Poorvashram elder brother of
H. H. Srimad Varadendra Theertha Swami
of Sri Kashi Math Samsthan



K. Narayana Mallaya
adopted son of Krishna Mallaya
renovator of Kotwal Temple, Cochin



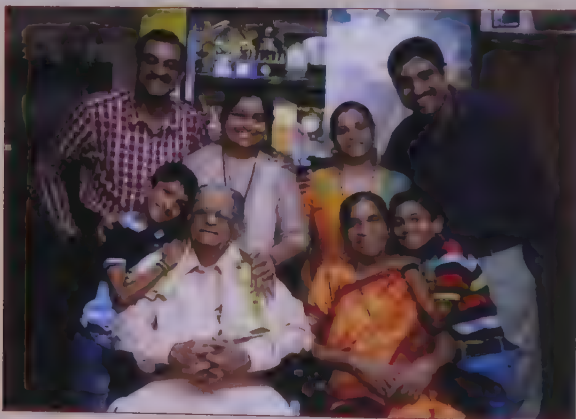
Sundari Bai
daughter of Narayana Mallaya
and W/o. V. K. Kamath



Exhibited is the building constructed by Narayana Mallaya in the year 1958 with concrete and let out the ground floor for conducting Hotel business, the upper floor was given to his son Purushothama Mallaya to run a commercial institute under the name Sri Ramakrishna Technical Institute. The building was the first concrete building that was constructed during the year 1958 on Palace Road, Cochin. The income received by letting out the ground floor for hotel business is utilized for meeting the expenses of the poojas conducted in the Kotwal Temple which was renovated by K. Narayana Mallaya.



Sitting : From left to right 1st Hari Ranga Bhat (Father in law of K. Narayana Mallay), **2nd N. M. Saraswathy Bai** (Daughter of Hari Ranga Bhat), **3rd Ganga Bai** (Wife of Hari Ranga Bhat) **sitting at the lap is Ranga Bhat** (Son of Hari Ranga Bhat)



Sitting : From left to right 1st Padmasree Awardee N. Purushothama Mallaya (Son of of K. Narayana Mallaya), **2nd Sarojini P. Mallaya** (Wife of N. Purushothama Mallaya)
Standing front left : Ratnesh S. Pai (Grand son of N. Purushothama Mallaya and son of R. Sivaprasad Pai and Dr. Susmitha P. Mallaya)
Standind front right : Bhanuprakash N. Mallaya (Grand son of N. Purushothama Mallaya and son of Dr. Nagesh P. Mallaya and Padmaja P. Pai alias Shreya)
Standing back from left to right : R. Sivaprasad Pai (Son in law of N. Purushothama Mallaya), **Dr. Susmitha P. Mallaya** (Daughter of N. Purushothama Mallaya), **Padmaja P. Pai alias Shreya** (Daughter in law of N. Purushothama Mallaya), **Dr. Nagesh N. Mallaya** (Son of N. Purushothama Mallaya)

English Translation of the Poem in Konkani
Kashi Madam Varadendra Tirtha Swami Kochi Kotwal Devasthana Jeernodharaku Krishna Narayana Mallaya Laghu Jeeva Charithra Satakam

Kothuval temple is a temple of historic importance situated 400 meters west of the Mattancherry Dutch Palace.

The temple remained in a ruined condition. The renovation of the temple was done by Andikadavu Krishna Mallaya's adopted son Narayana Mallaya.

It is seen on the walls inside Garbhagriha, Sanctum Sanctorum, of the temple mural paintings, Vishnu sitting on Sesha with Parivar, Hanuman wearing head dress of Kerala. These scenes resemble the paintings inside the Dutch Palace at Mattancherry of the 18th century written based on Ramayana and Mahabharata.

Narayana Mallaya was the adopted son of Krishna Mallaya the eldest son of Anantha Mallaya. Krishna Mallaya was the Poorvashram elder brother of Kashi Madam Varadendra Tirtha Swami. Narayana Mallaya was born in the year 1888 of the Christan Era in the month of July the 24th day at Palliport in the Vypeen Island as the youngest son of Physician Vaidhya Krishna Kamath. Vaidhya Krishna Kamath was the worshipper of Lakshmi Narayana Raghupathy and Administrator of the Devaswom. He was Poorvashram younger brother of Kashi Madadipathi Swami Bhuvanedra Tirtha. Physician Vaidhya Krishna Kamath was the son of Gowri and Gowri was the younger sister of Poorvashram Kashi Madadhipathi Srimad Sumathindra Tirtha Swami. The second son of Gowri Narasimha Kamath became the disciple of Kashi Madadhipathi Srimad Sumathindra Tirtha Swami under the name Swami Bhuvanendra Tirtha.

Physician Krishna Kamath was managing the Palliport Lakshmi Narayana Raghupathy Devaswom vast land of

coconut farm and Paddy fields and the income that derived from the property he used to meet the expenditure for conducting poojas with nevedhyam daily to the deity and for annual Utsavam festival.

Krishna Kamath's wife Rukmini was the elder sister of the Chief Priest of Cochin Thirumala Devaswom Temple Dasagranthi Hari Ranga Bhat. Hari Ranga Bhat was the son of the daughter of Zamindar and Corepathy Janardhana Shenoy, the cousin brother of R. S. Hari Shenoy.

It was Janardhana Shenoy the maternal uncle of Dasagranthi Hari Ranga Bhat that presented the Golden Garuda Vahanam with Silver Prabhavali to Lord Venkateswara. He also presented Utsava deity Sri Lakshmi cast by Silpi to Lord Venkateswara, Cochin as Utsav deity.

Poorvashram name of Swami Varadendra Tirtha was Giri Mallaya. His Poorvashram father was Anantha Mallaya and he was signatory of the Cochin Thirumala Devaswom Mahajanam Chattapathram of the year 1876. As such it shows the fact that Giri Mallaya was born at Cochin.

Anantha Mallaya had his family branch at Andikadavu grammam residing nearby at Anandapuram Thirumala Devaswom and his uncle's son Naga Mallaya Venkateswara Mallaya was residing at Andikadavu gramam. He had no issues. He therefore made humble request to foster (look after) Anantha Mallaya's son Giri Mallaya and to take him to Andikadavu for fostering.

As Naga Mallaya Venkateswara Mallaya along with his wife made request to foster Giri, Anantha Mallaya and his wife Satyabhama handed over Giri to them to foster him well. Giri after staying at the house of Naga Mallaya Venkateswara Mallaya was looked after well. He always did obey the command given to him.

As a son he had love towards them. He used to do Bhajanas in the temple. In the house there is a shed with 18 cows. Milk that got used to be distributed freely to all. One day it so happened that the servant who used to keep cow shed clean did not come to remove the cow dung. The Aunt of Giri called him to come and help her to pick up cow dung. Giri came running and questioned why he was called? She told him to pick up cow dung and thereby to help her by picking up dung. Giri told his Aunt that his hand is not to pick up cow dung as in his hand he has marks of Shanka (Counch) and Chakra (Wheel). It is not meant to pick up cow dung. He added that he will not pick up cow dung by his hands.

She got angry. She took him to his father's residence at Cochin. She handed over him to his father saying that Giri has become disobedient and as such we do not want Giri. Giri thereby did stay at Cochin.

Giri with boys of his equal age made friends with them and he used to play with them. At that time Kashi Madadhipathi Srimad Bhuvandedra Tirtha Swami came over Cochin Thirumala Devaswom temple and made camp there conducting puja to Vyasa Raghupathy, the deity worshipped by Kashi Math Samsthan. After conducting Bhiksha to Swamiji in the Math, disciples used to perform Pada Puja to Swamiji.

Giri and his friends saw the performance of Pada Puja to Swamiji. He took decision to play as Guru and Sishyas performing Pada Puja.

He called his play mates to come over to the Agrasala. He sitting on the Simhasana (Throne) placed in the Agrasala Hall acting as Swamiji made his play mates performing Pada Puja to him as Swamiji.

The scene of their play was seen by one of the worshippers of the Swamiji and he put Giri under Bandobast

and all his playmates ran away. He made it known to Swamiji the play of Giri.

Swamiji after Biksha came over Agrasala and saw Giri put under Bandobast. Giri who was under Bandobast, Swamiji ordered to bring him to stand before Swamiji. Giri ten years old did prostrate before the Lotus Feet of Swamiji and prayed why Swamiji gave order to bring him and stand before Swamiji. Swamiji put question to him what is your name? and from where you have come? Giri said that while he was at Andikadavu he did not obey the command given to him by his Aunt to pick up cow dung, the reason being that Shanka and Chakra symbols (marks) are there in his hand, hence he did not pick up cow dung and he thereby gave answer to Swamiji's question. He added that along with his friends he came over to Math and saw Pada Puja performed to Swamiji and after seeing it, as to play he acted as Swamiji and sat on the Simhasana and made his playmates to perform Pada Puja.

To a question put by Swamiji whether he has Swamiji, he said that he has Swamiji and sitting on the Simhasana of the Swamiji it is a mistake that he has committed, and for that he should be punished. He prayed at the Lotus Feet of Swamiji to give him punishment for the mistake he has committed. He prayed that the punishment for the mistake to be given to him must be the highest, the reason being that for Swamiji he is prepared to give up his life as it is for Swamiji.

Swamiji gave order to bring his father Anantha Mallaya before Swamiji's presence.

Swamiji got the horoscope of Giri and it was found that there is Sanyasa Yoga in his Horoscope. Prayer made by Giri to give him punishment, Swamiji took decision to give him Sanyasa Deeksha in order to make him Swamiji. When it was made known to Giri the decision Swamiji had taken as regards punishment to be given to him the face of Giri remained without any change. Swamiji then said that his mind is 'Sthitha Prajna'

that is firm and standstill. Swamiji after getting permission from his father and mother took him to Manjeshwar and gave him Sanyasa Deeksha and declared the name and made it known as Varadendra Tirtha.

Bhuvanendra Tirtha to his deciple Varadendra Tirtha made arrangement for studies at Kashi.

Also arrangements were made to Kochi Thirumala Devaswom Chief Priest Ranga Bhat's son Hari Bhat for his studies of Veda and Sasthras at Kashi.

Swami Varadendra Tirtha studied at Kashi Aeiteraya Brahmana, Aranyaka, Siksha, Kalpa, Niruktha, Chandas, Vyakarana, Jyothisha. Also studied Madhwacharya's 37 Granthas and Jaya Tirtha's Sudhamangala / Nyayasudha and thereby made the studies complete.

Bhuvanendra Tirtha Swami was comping at Basrur, Disciple Varadendra Tirtha made decision to meet Guru Bhuvanendra Tirtha in order to make it known that the Sikshan (studies) at Kashi has been completed. Swamiji was not keeping good health. It was on Marghashirsha bright half on Pratipada, Salivahana Saka 1808, Vijaya Nama Samvatsara on Friday that Swamiji attained Mukthi.

Varadendra Tirtha Swami became the Madadhipathi sitting on the Peetha, Swamiji who is said to be Sarvasanga Parithyagi (Abandoned everything without any attachment) has become restless in the mind, the reason being that the Poorvashram elder brother of the Swamiji, Krishna Mallaya had no issues. Having felt grief, Varadendra Tirtha Swami whose Poorvashram family which gave birth to Swamiji wanted to continue the family lineage, took a decision to get a child to be adopted by Krishna Mallaya, Poorvashram elder brother. Swamiji decided that Srimad Bhuvanendra Tirtha Swamiji's Poorvashram Younger brother Krishna Kamath's and Dasagranthi Hari Ranga Bhat's elder sister, wife of Krishna

Kamath Rukmini's son Appula Kamath is to be adopted by Krishna Mallaya.

Accepting the command of the Swamiji Krishna Kamath and his wife Rukmini along with their son Appula Kamath aged seven years came over Basrur. In order to fulfil the desire that remains in the mind of the Swamiji, Krishna Kamath and his wife Rukmini took Appula and placed him at the Lotus Feet of the Swamiji.

Swamiji took Appula with both hands and handed over Appula to Krishna Mallaya and said that he should be fostered by him and declared Appula as his adopted son and naming him Narayana Mallaya. Thereby Swamiji made the family lineage of his Poorvashram to continue.

Narayana Mallaya became lovable son to his foster mother Lakshmi. In order to give him education a Kannada Pandit was appointed. Narayana Mallaya was made to study Kannada language, its script to write and read. He studied from the Pandit, Poetry in Kannada written by Poets and names of rivers. He made all byheart.

It so happened that one day when Narayana Mallaya was returning home from the school where he used to study on the way while walking a poisonous serpent crawling followed him to bite. Narayana Mallaya immediately removed his dress and threw it at the mouth of the serpent and ran away. The serpent did bite the dress worn by Narayana Mallaya and went back crawling.

Narayana Mallaya attained the age of nine. Decision was taken to do Munjibandana to him at Basrur by his adopted father Krishna Mallaya in the presence of Swami Varadendra Tirtha at Basrur in front of the Vrindavan of Swami Bhuvanendra Tirtha Munjibandan ceremony was performed by his adopted father.

After performance of Munjibandan function the Purohit taught him doing Sandhyavandan and Mantras by heart. He was doing Trikala (Three times) Sandhyavandan.

He also studied playing of Veena and chanting of Purushasuktha, Sree Suktha, Vishnu Suktha, Lakshmi Suktha Kantashtha. He studied Puja-vidhi and Puja of Krishna Astami and Ganesha Chaturthi. He went on doing Saligrama pooja daily.

Krishna Mallaya made a start of doing business at Basrur. He used to transport goods transporting through Pathamari (Country boat) through river to businessmen at various places. He earned money through business and he purchased lands at Basrur. Narayana Mallaya who was admitted in the primary school for studying Kannada made his study complete. He got rank in Kannada language test. He became excellent in learning.

The business which Krishna Mallaya used to do did not earn profit as expected. He closed down the business. The land which he possessed by doing business, transferred possession and presented to Kashi Math Samsthan.

He came back again to Cochin, his birth place. He stayed at Andikadavu. Narayana Mallaya was admitted for studies at T. D. High School, Cochin and made his study at the Upper Primary School.

In the T. D. High School, Cochin he had to study Malayalam, Sanskrit, English and other subjects that are written in Malayalam. The Headmaster of the School at that time was Bantwal Padmanabha Baliga. He found Narayana Mallaya as a brilliant student in his studies of all subjects. Padmanabha Baliga was from Bantwal and the language of that place was Kannada. On knowing that Narayana Mallaya knew Kannada to read and write he felt very happy. He took decision to give him in marriage his eldest daughter by name Satyabhama to Narayana Mallaya

and got permission from Krishna Mallaya and his wife Lakshmi for conducting marriage. Bantwal Padmanaba Baliga was staying at the Banglow of R. S. Hari Shenoy. In order to conduct the marriage function of his daughter Satyabhama he put up Mantapam. Family members of Padmanabha Baliga and members of the family of Krishna Mallaya came over to attend the marriage function. Based on rituals of the conduction of marriage Bantwal Padmanabha Baliga did the conduction of performing Kanyadhan to Narayana Mallaya. Satyabhama was very beautiful to look at. At the marriage Mantapam she was brought wearing 18 feet silk Sari, Kapad, and putting Kas at the back which was attractive. Narayana Mallaya came at the Mantapam wearing Dhoti with Panchakacha putting Kas at the back with headress "Basing". He tied Tali with Mangalasutra to Satyabhama. The marriage ended successfully.

After the marriage Satyabhama became physically unwell. She passed away soon. Narayana Mallaya, her husband fell in grief. The silk saree she wore at the Marriage Mantap was kept for her memory. He kept it safe in a wooden box. He used to open the Wooden Box each and every time and used to see the Silk Saree. In order to make an end of his mental grief, his maternal uncle Dasagranthi Hari Ranga Bhat came forward with the proposal of giving in marriage of his eldest daughter Saraswathi Bai to Narayana Mallaya. Hari Ranga Bhat met Krishna Mallaya and his wife Lakshmi and said that he took the decision to follow "Maulu Bachi Soirik" that is giving in marriage daughter of Uncle, Saraswathi Bai to his nephew Narayana Mallaya.

Saraswathi Bai during her young age was at Karwar Sunkeri. Her father was running Veda Patasala at Sunkeri teaching Veda. Saraswathi Bai at that Patasala studied Veda from her father and Panini's Astadhyayi that is grammer in Sanskrit. At Sunkeri a School was established under the name Canara School. Saraswathi Bai got admission in that School as the first student for studies under Register No. 1.

In that School teaching of Marathi was there. She studied Marathi, Mathametics of Leelavathi, had passed first in the School examination standing first in the school.

Her father Dasagranthi Hari Ranga Bhat left Sunkeri for Udupi and established Veda Patasala under the auspices of Venkataramana Devasthanam, Udupi.

Saraswathi Bai at Udupi studied Kannada language, playing of Veena, Karnatic Music from learned persons there. Her father Hari Ranga Bhat left Udupi for Manjeshwar and established Srimad Anandeswar Arya Veda Patasala at Manjeshwar and made the beginning of teaching of Veda and Sastras.

Saraswathi Bai while she was there got admission in the Basel Mission Christian Missionary School. She studied there English, Bible and sewing (Needlework, Embroidery and Knitting) from German Madam. Saraswathi Bai who attained 13 years of age, her father Hari Ranga Bhat decided to get her married. Maternal Uncle Hari Ranga Bhat decided to give in Marriage his daughter Saraswathi Bai to Narayana Mallaya and he on One thousand Nine hundred and seven Christian era 3rd day of May gave in marriage his daughter to Krishna Mallaya's adopted son Narayana Mallaya staying at Andikadavu grammam.

The T. D. Primary School was established in the year 1908 to give education to girl students. N. M. Saraswathi Bai was appointed as teacher and thereby she became the first woman teacher in Kerala. During that period in the midst of the community women were not allowed to enter teaching profession. After serving one year due to pressure put on her from orthodox people she gave resignation letter and left the school. Her husband Narayana Mallaya in protest established a school at Andikadavu to give education to grils in the year 1909 September 24th day. Narayana Mallaya remained as Manager of the School established at Andikadavu grammam

and N. M. Saraswathi Bai was appointed as teacher to give education to girls. The school that was established for Saraswathi Bai happened to be founded to make an end of Male domination against women and that was five months before International Women day. It was said to be a march made by women in the month of March 8, 1910 at Copenhagen in Denmark to make an end of Male domination.

Afterwards objection towards teaching by women was ended. Saraswathi Bai as per the direction of Narayana Mallaya joined in the T. D. Girls Primary School, Cochin again as Teacher. Narayana Mallaya also joined as teacher for a short period as teacher in the T. D. Boys School and taught the students in the school.

Saraswathi Bai made beginning for teaching Marathi and Needle work for girls. It was found difficult to come over to Cochin from Andikadavu for teaching in the School at Cochin. Saraswathi Bai at the house of her father at Cochin made the stay. Her husband Narayana Mallaya at the house of which he stayed was the house of his maternal uncle. He made arrangements to continue the stay and Narayana Mallaya along with his wife Saraswathi Bai stayed in that house.

Kashi Madadhipathy Srimad Varadendra Tirtha Swami was camping at Ananthanarayanapuram Thuravoor Thirumala Devaswom at Alleppey. After receiving Swamiji's direction Krishna Mallaya and his adopted son Narayana Mallaya residing at Andaikadavu went over Alleppey to get darshan of Swamiji. Krishna Mallaya and his adopted son Narayana Mallaya came over Alleppey and prostrated at the Lotus Feet of the Swamiji and prayed what they have to do. Swamiji made it known to them that in the matter of Kashi Math, Swamiji had taken a decision of great importance and Swamiji decided to make it known the decision to them.

Swamiji made known to them that in Kochi nearby the Raja's Palace there is a temple built by Kotwal, the Police

Chieftain of the Raja of Cochin. He presented his temple for conduction of Poojas in the temple to Kashi Math Samsthan and the property measuring 48 cents of land inclusive of the temple, now remains as Kashi Math property. The landed property belonging to Kotwal, when the Land Survey settlement came in force, was found that the land of Kotwal Temple was in possession of Kashi Math Varadendra Tirtha Swamigal. Hence the Mattancherry Village Officer gave Pattayam in our name as Kashi Madam Varadendra Tirta Swamigal. As the land is within the boundary of Mattancherry Village Karam, land tax, to Government was fixed at Rs. 5 and annas two per year. We have to remit the Karam to Government at Village Office, Mattancherry every year. Swamiji took the decision that Temple built by Kotwal and for maintenance of land an arrangement is to be made for future management. Krishna Mallaya and his adopted son Narayana Mallaya will be entrusted for the management of the temple and the land. Swamiji made it known to them the decision taken by Swamiji.

Narayana Mallaya after knowing the decision made by Swamiji known to them, he went to see the Kotwal temple and saw the temple. The place was covered by jungle with trees and creepers surrounded with no habitation of men or their movements. Temple was found to be in a dilapidated condition. Light mast built was broken. As it was found to be a jungle surrounded by trees and creepers the Priest used to go over there facing difficulties to do Puja daily in the temple. Narayana Mallaya got mental agony to fulfill the desire of the Swamiji as the temple was in a ruined stage. The land was surrounded by trees and creepers like a forest people never used to move over the land and no habitation was there. Narayana Mallaya's wife Saraswathi Bai's father Dasagranthi Hari Ranga Bhat put pressure on Narayana Mallaya that Swamiji's decision should be fulfilled and obey the command of Swamiji and accept what Swamiji wished for.

Respecting the firm conviction of Dasagranthi Hari Ranga Bhat, Narayana Mallaya prostrated at the Lotus Feet of

the Swamiji and said that Swamiji's command is accepted. Narayana Mallay's foster father Krishna Mallaya performed Pada Puja to Swamiji. Swamiji accepted what they said in their prayer. Swamiji gave Manrakshata and blessed them and said that the temple of Kotwal and the land which is situated at Mattancherry will be given in possession from the Math to Krishna Mallaya and his adopted son Narayana Mallaya to manage. The annual income from the property is fixed at Rs. 10/- per year and out of the Ten rupees Five Rupees and annas two should be remitted at Mattancherry Village office annually. The balance that comes Rupees Four and Fourteen annas should be expended to conduct daily pujas with Nevedhayam to deities in the temple for and on behalf of the Math and enjoy the property keeping in possession perpetually. The property should not be mortaged, sold and alienate to third party. Renovation of the temple should be done thereby giving them right to keep possession and enjoy the property by Krishna Mallaya and Narayana Mallaya and their decendents in succession perpetually and stipulating such condition property is handed over to them.

In the settlement deed Swamiji gave permission to build houses and at the time of taking over property by the Math market value of the structures will be paid. The Math will give Rs. 150/- for the renovation done for the temple as compensation. Putting such conditions in the year 1909, May 12th day Sasawathadaram for Vyasa Raghupathy Bhandaram Swamiji gave possession to Krishna Mallaya and his adopted son Narayana Mallaya by Registered Deed.

After receiving the Sasaswthadaram from the Swamiji, Krishna Vadhyar Nagendra Vadhyar who was in possession of the property under Pattom (land tenure), from Kashi Math Narayana Mallaya evicted Krishna Vadhyar Nagendra Vadhyar and took possession of the property from him.

Afterwards Narayana Mallaya found difficulty to come over Cochin from Andikadavu. Priest was appointed to conduct pujas offering Nevedhyam daily in the temple.

Narayana Mallaya found difficulty to come over daily from Andikadavu to see the pujas performed by the Priest. As the temple was in ruined condition the priest found it difficult to come for performance of Pujas. Narayana Mallaya became physically ill. He got pain in the stomach. Treatment started. Physicians gave medicine. The medicine given by physicians did not have any effect. Pain persisted and became severe.

At that time Narayana Mallaya's elder brother Palliport Physician Vaidhya Ramachandra Kamath came to know of the suffering of his brother. He came over to Andikadavu and said to his brother that he took decision to take him to Palliport for treatment and keeping him in his house there and make a start for Ayurvedic treatment. He was taken to Palliport.

He made the start of Rasayana treatment of Ayurveda but the treatment has no effect. No improvement was found. He then started the treatment of giving Bhasmas of various types but that too has no effect. At the end he took decision to give him a special type of Bhasma as the last treatment. Vaidhya Ramachandra Kamath told his brother that he should pray God that the special Bhasma which is going to be given should have its effect.

In his prayer Narayana Mallaya made special prayer to God that Paddy field which he possess at Chellanam Village, Cochin which used to yield Paddy sufficient to feed the members of the family will be sold. The money which he will get out of sale will be utilized for renovation of ruined Kotwal Temple and make the Maha Vishnu temple as Purna Prasada with Kalasa at the top. After the prayer he made it known to his elder brother Vaidhya Ramachandra Kamath to give special Bhasma. His elder brother put the Special Bhasma in the mouth of his younger brother. His younger brother got sound sleep. After sometime he woke up. He said he has no stomach ache. After taking food Narayana Mallaya said that the Paddy field which he had used to give paddy to persons who were in need of paddy and

used to feed all members of his family will be sold and with the money he will do renovation work of Kotwal Temple.

Immediately he sold the Paddy field and with what money he got out of the sale he brought workmen 'Silpi' and work started and the construction of the upper storey of the Main temple was completed. Kalasa 'Top Knot' was placed at the top and made the temple Poorna Prasada, a fully constructed temple. Afterwards he appointed a Priest by name Krishna Bhat and entrusted to him to do daily Pooja in the temple. The priest accepted his appointment as Priest and used to conduct pooja offering Nevedhyam to deity and used to do his duty to upkeep the temple.

As Narayana Mallaya was staying at Andikadavu he was not able to come over daily to see the temple. The priest was doing pooja daily.

One day the Priest Krishna Bhat made theft of the Uchaya Vigraha of Venkateswara, Bhudevi and Sridevi placed on Brass Pedastal (Peeta) and a Srichakram from Grabhagriha.

When Narayana Mallaya came to know of the theft of Uchaya Vigraha and Srichakra made by the priest, he came over the place Kotwal temple from Andikadavu and put in complaint in writing to Police Station, Mattancherry regarding the theft made by the Priest. The Police Sub Inspector with a constable came over the place of theft and saw the temple remained closed. He made the temple break open and found that Uchaya Vigraha and Srichakra found missing by way of theft made by the priest. Krishna Bhat was arrested by the police and brought him in the police station. Case was filed against the priest for the theft committed by him by making on the sport investigation. He was brought before Megistrate Court and started cross-examining him. Krishna Bhat denied charges framed against him.

Those priests who conducted poojas previously in the temple at cross examination said that the Vigraha which placed on the Table before the Magistrate is found to be that worshipped in the temple but Vigrahas of similar to that are there in Tirupathi. Based on benefit of doubt the case was dismissed by the Magistrate and set the priest free.

After dismissal of the case Krishna Bhat was released from Jail and he became a free man. He on the way came to Palliyarakavu road and on the side of the road one Nair lady used to reside in a house. He came over there for rest. After some time he left the house of Nair lady. It was found that time piece, clock which was there found missing. Suspecting Krishna Bhat for robbery he was caught by the police and put him in Jail. After completing the period of punishment putting him in the Jail, he was released from the Jail. After release from Jail he by walking reached at Palace road junction. Narayana Mallaya reached at the junction. Police Sub-Inspector came over there. Krishna Bhat told the Police Sub Inspector that he was released from Jail. Sub Inspector told him to leave the place immediately. He left Cochin.

The Image (Vigraha) that was stolen was in possession of Kuku Ranga residing Northern Street at Cherlai who got it by paying Rupees Eleven. He told Narayana Mallaya that he will give him the Vigraha if he pays Rupees Eleven which he got it by paying Rupees Eleven. Narayana Mallaya told Kuku Ranga that he will not pay and receive the Vigraha by paying the amount he demanded. It is the Vigraha of Satyanarayana God in the temple. If the Vigraha is of Satyanarayana the Lord Satya Narayana will bring the Vigraha there.

Kuku Ranga became physically ill. Pain in the stomach started. Liver trouble also started. Doctors treated him giving medicine. There is no improvement. His wife then went far away different place and met one Astrologer and requested him to put up Prasnacharth. The Astrologer prepared Prasnacharh. According to Prasnacharth the Uchaya Vigraha of the Main deity

in the Temple should be returned placing it in a Plate taking it to its original place. At what price it was purchased double to that of the price should be given placing the Vigraha in a plate and plantain bunch should be held and with drum beats it should be taken to its original place that is, temple. Prayer should be made before the Deity to pardon for the mistake done by her husband. Husband's disease should be cured giving him long life and that she should beg before the Lord. She, the wife of Kuku Ranga as said in the Prasnacharth of the Astrologer placed the Vigraha in a Thatam that is, plate and Rupees twice to the price for which he purchased holding bunch of plantain with drum beats came over the temple and placed the Thatam with Uchaya Vigraha before the Deity. She prayed and begged before the Lord for the mistake done by her husband should be pardoned. She begged for recovery of the disease he was suffering and to give him good health. Kuku Ranga recovered from the disease and lived for nine years.

Narayana Mallaya afterwards entrusted the conduction of Puja in the temple with Nevedhayam to Anant Bhat. He went on doing Puja with devotion. He belonged to the family of Dasagranthi Hari Ranga Bhat. When priests became rebellious with the Manager of Cochin Thirumala Devaswom Temple. Cochin all priests together decided not to enter the temple for conducting Pooja. Anant Bhat with the permission obtained from the Manager entered the temple and conducted Puja. Anant Bhat became Melsanthi of the Temple and started conducting Pooja. Afterwards for conduction of Puja in the Kotwal Temple Narayana Mallaya took decision that it can be done by Brahmacharins and they continued doing Pooja.

Wife of Narayana Mallaya rejoined in the T. D. Girls Primary School, Cochin as Teacher. She made her stay in the house of her husband's maternal uncle Dasagranthi Hari Ranga Bhat.

After residing at the residence of Dasagranthi Hari Ranga Bhat Narayana Mallaya used to come and see Kotwal

Temple daily. He made a start to construct House at Southern side of Kotwal Temple premises.

The Vilaku Madam 'Light Mast', built with Surki lime fitted with granite stone lamps was broken and fell down on the ground. All the granite stone lamps he threw in the tank situated on the North. Wife of Narayana Mallaya requested her husband to make stay at the residence of her husband at Kotwal Temple premises. If stay is made there maintenance of temple will go smoothly. Prosperity will come to the family. The request made by Saraswathi Bai was accepted by Narayana Mallaya. He made stay with family in the house built by him at the Kotwal Temple premises. He made a beginning to complete the renovation work of Kotwal Temple. The structure of small temples that stood on four corners of Vishnu temple had fallen. The deities of Mahalakshmi, Hanuman, Garuda and Maha Ganapathy removed rom Peetams and installed in the Grabhagriha of Maha Vishnu in the temple. He later constructed on the eastern boundary a wall and a small Arc like Gopuram was built. He got a Bell hung in the temple. He constructed on the east Namaskara Mantapam and on the top at the centre of Namaskara Mantapam in the middle a wooden Arc was constructed fixing therein wooden Arc of the residential house of the Poorvashram of Swami Varadendra Tirtha at Andikadavu for memory of that house. Narayana Mallaya after renovating the temple, tanks situated on North east and south west side of the temple premises were filled in and fully covered.

Maternal uncle of Narayana Mallaya Dasagranthi Hari Ranga Bhat due to old age came and resided at the house of his daughter. He did receive seva, service of his daughter. Hari Ranga Bhat told his son-in-law the nephew that Lakshmi, Hanuman, Garuda and Ganapathy which were installed in the Garbhagriha, re-installation should be done on the Punya-thithi (Samadhi day) of Swami Varadendra Tirtha of Sri Kashi Math Samsthan. Accepting the command given to him by his father-in-law Narayana Mallaya took decision to do Puna Prathista re-installation of deities. As a first one the Lingam of Siva as per

direction given by Brahamasri Brahmatwa Hari Bhat based on religious texts rituals started and with chanting of Veda Mantras, hyms, installation of the Lingam of Siva was performed in the newly made Peetam (pedestal) by Narayana Mallaya. Construction work was done of four small temples connecting to the temple of Maha Vishnu at four corners for Mahalakshmi, Hanuman, Garuda and Ganapathy. The priest based on religious text for re-installation of deities in the temple with darshan on the East got it done by Narayana Mallaya on the Punya thithi of Swami Varadendra Tirtha of Sri Kashi Math Samsthan.

As regards of the family of Narayana Mallaya it is to be stated that his eldest son Anantha Sarma Sastri had his studies at Kashi and studied Vedas and Vedangas and got the title "Vedantha Bhushan' from the Swami of Sri Kashi Math Samsthan. His second son Venkateswara Mallaya did his studies in Sanskrit and got Ph. D. for his research work and got from Rashtrapathy National Award given to Sanskrit Pandits. His third son Nagendra Mallaya earned name as the founder of Commercial Institute at Cochin. His fourth son Prabhakara Mallaya became officer in the Madura Co., Fort Cochin run by Europeans. His daughter Sundari Bai was given in marriage to Sri V. K. Kamath a reputed merchant at Fort Cochin. His fifth son Purushothama Mallaya born at the residence of Hari Ranga Bhat served as Teacher, social worker and did service for Konkani language and got Padmasri Award from the President of India.

At last to say Narayana Mallaya took decision to do Puna Pratista, re-installation of the Image of Maha Vishnu. Request was made to Bharampally Brahmasri Padmanabha Bhat as Chief Priest to make a start for Puna Prathista. Brahmasri Padmanabha Bhat came over to Cochin and saw the Sila Pratima of Maha Vishnu. He gave direction to Narayana Mallaya that three layers should be made in the middle of Grabhagriha where Image of Vishnu will be installed. Brahmasri Padmanabha Bhat chanting Mantras Sila Pratima of Maha Vishnu and Sanidhya Sakthi of the Sila Pratima was done by Avahana in the Kalasa. The Sila Pratima of Maha Vishnu was taken from

Pedastal that is, Peetam and installed in the wooden Peeta that was made for installation and he did install the Pratima in the wooden peeta placed inside Mahadev, Siva temple and also palced the Sanidhya Avahana Kalasa nearby chanting Panchasukthas and Vedic hyms.

On the day fixed to do the Pratista (re-installation) Narayana Mallaya "suthaka' pollution had come. He gave command to his son Purushothama Mallaya who was Brahmacharin to do the Pratista. Brahmasri Padmanabha Bhat took the Sila Vigraha of Maha Vishnu in his hands and taken in the Garbhagriha of Maha Vishnu and directed Purushothama Mallaya to stand and touch him.

In the Garbhagriha as per direction by Brahmasri Padmanabha Bhat based on Thachasastra of Temple Architecture the upper layer of the 2nd layer of the Peetam is considered as third layer and the Peetam placed there has a hole carved to put in Ashtabanda paste for placing the Image of Vishnu in the hole. Brahmasri Padmanabha Bhat who placed the Image of Vishnu in the hole came up and Pratista did not take place. He made three attempts but all ended with failure. He then directed Purushothama Mallaya and said to do Prayer to Lord Vishnu that Pratista should take place. As said by the Purohit he prayed Lord Vishnu that Pratista should take place holding in both hands the Image of Vishnu he placed in the hole of the Peeta containing Astabandha paste. Pratista took place. After the Pratista, Purushothama Mallaya was called by a learned Namboodiri Brahmin well versed in Sastras and put in a question to Purushothama Mallaya whether Pratista took place at the Moohurtham? Purushothama Mallaya replied that it took place 10 minutes later. Namboodiri Brahmin then said the Cow that stood in front urinated 10 minutes later and it was at that Moohurtham the Pratista took place when the cow urinated, the reason being when the Image of Vishnu fulfilled with all the Lakshnas at the time of Pratista Cow will urinate, thereby the renovation the temple which Narayana Mallaya started ended and his life's achievement has achieved.

It was the time when Cochin Thirumala Devaswom was under administration of Cochin Sirkar. Kashi Madadhipathy Srimad Sukriteendra Tirtha Swami came over Cochin to attend the Munjibhandan ceremony of the Poorvashram elder brother of the Swamiji Sri Janna Prabhu's son. Swamiji gave direction to Narayana Mallaya to make arrangements for temporary stay at Kotwal Temple for rest and Narayana Mallaya made all arrangements for Swamiji's temporary stay for rest at Kotwal Temple. Swamiji thereby came over Kotwal Temple and made temporary stay for rest and after taking rest left for Alleppey.

After Jeernodharana Pratista of the deities Narayana Mallaya decided to make Silver ornaments for all deities worshipped in the temple. He thereby got the silver Kiritam (Crown) Shanka (Counch) Chakra (Wheel) and Varada Hasta for Vishnu, Keeratams (Crown) to Mahalakshmi and Ganapathy and Silver Kavacham to Hanuman and Garuda. Bilva Mala with Trinama, Prabhavali with silver Umbrella, Copper Dhara Pathra for Siva and for Uchaya Vigrahas Prabhavali of Copper. He made humble prayer to Srimad Sudhindra Tirtha Swami of Sri Kashi Math Samsthan to come over Kotwal Temple. Swami accepted the Vinanthi and came over Kotwal Temple and waved Arati to Vishnu and all Pariwara deities adorning Silver ornaments. Swamiji blessed Narayana Mallaya saying that what Swami Varadendra Tirtha had commanded to him for renovation of the temple had been fulfilled and that there will be prosperity to him and his family descent.

Narayana Mallaya in the land of Kotwal built 20 houses and a building to run a Hotel at ground floor which was given on rent and the income that derive from the rent and the income that come from coconut trees, he made the provision for conduction of Poojas with Nevedhayam daily, celebration of Vinayaka Chaturti, Anantha Chaturdasi and Sivaratri without depending on others for finance for conduction of Poojas and festivals.

In the year 1960 in the month of October 29th day bright half of the lunar month of Kartika Dasami day that is 10th day Narayana Mallaya completing his Life's mission left this mortal world for Heaven.

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14. *Dr. Sunithikumar Chatterjee Satakam - 1996*
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20. *Pancha Satakam - 2003*
21. *Lokha Vikhyatha Dr. Narayana Venkateswara Mallaya Satakam - 2005*
22. *Punnyatma Doordarshi Ammembal Subba Rao Pai Satakam - 2005*
23. *Viswa Vikhyata Justice V. R. Krishna Iyer Satakam - 2006*
24. *Kerala Vikhyatha Amulya Ratna Sahitya Kusalan M. Seshagiri Prabhu Satakam - 2007*
25. *Vedanta Bhushan Guruji Pandit Narayana Anantha Sarma Sastri Satakam - 2009*
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27. *Konkani Prathibha Vishista Dhanagarapathi Jana Sevaku Kalsanka Kamalaksha Pai Satakam - 2011*
28. *Konkani Yodha Ethihasa Lekhak Narayana Purushothama Mallaya Laghu Atmacharitra Satakam - 2012*
29. *Andikadavu Sasasti Devaraya Kamathi Aradhya Silalikhita Anandapuresha Venkatesha Satakam - 2015*
30. *Vrindavanastha Kashi Madathipathi Srimad Sudhindra Tirtha Swami Divya Charithra Satakam - 2017*

APPENDIX

List of Satakams in Konkani written on 13 eminent personalities by N. Purushothama Mallaya

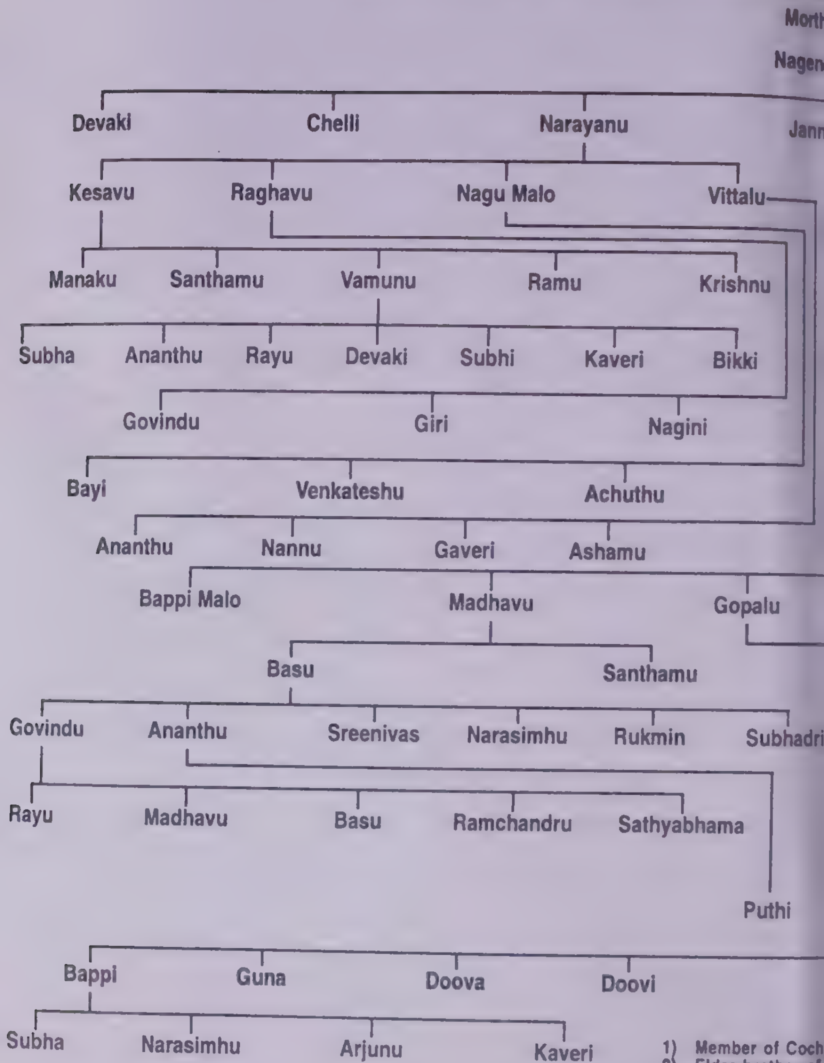
1. Manjeshwar Govinda Pai Satakam - poem in 100 verses to commemorate the 100th Birth day of the late Manjeshwar Govinda Pai, poet laureate in Kannada - 1984
2. Smt. N. M. Saraswathi Bai Satakam - poem in 100 verses on Saraswathi Bai the first woman teacher in Kerala - 1994
3. Dr. Sunitikumar Chatterjee Satakam - 1996
4. Dr. T. M. A. Pai Satakam - Padmasri Awardee and Architect of Manipal - 1999
5. Dasagranthi Hari Ranga Bhat Satakam - 2003
6. Lokha Vikhyata Dr. Narayana Venkateswara Mallaya Satakam - 2005
7. Punyatma Doordarshi Ammembel Subha Rao Pai Satakam - 2005
8. Viswa Vikhyata Justice V. R. Krishna Iyer Satakam - 2006
9. Kerala Vikhyata Amulya Ratna Sahitya Kusalan M. Seshagiri Prabhu Satakam - 2007
10. Vedanta Bhushan Guruji Pandit Narayana Anantha Sarma Sastri Satakam - 2009
11. Konkani Prathiba Vishista Dhanagrapathi Jana Sevaku Kalsanka Kamalaksha Pai Satakam - 2011
12. Konkani Yodha Ithihasa Lekhak Narayana Purushothama Mallaya Laghu Athmacharitra Satakam - 2012
13. Andikadavu Sasasti Devaraya Kamathi Aradhya Silalikhita Anandapuresha Venkatesha Satakam - 2015

ACKNOWLEDGEMENT

Names of persons that made contribution towards the publication of the book the 14th Satakam titled "Kashi Madam Varadendra Tirtha Swami Kochi Kotwal Devasthana Jeernodharaku Krishna Narayana Mallaya Laghu Jeev Charithra Satakam", a poem in 100 verses in Konkani wi English translation.

Name	Amount
Dr. M. Jagannath Shenoi Managing Partrner Mangalore Ganesh Beedi Works H. O. Vinoba Road, Mysurue - 670 005.	Rs. 20,000.00
Sri K. Umesh Kamath M/s. K. Umesh Kamath & Co., Sarvotham Buildings, Umeshco Circle, Kottachery, Kanghangad - 671 315, Kerala.	Rs. 1,505.00

Genealogy of Krishna Narayan



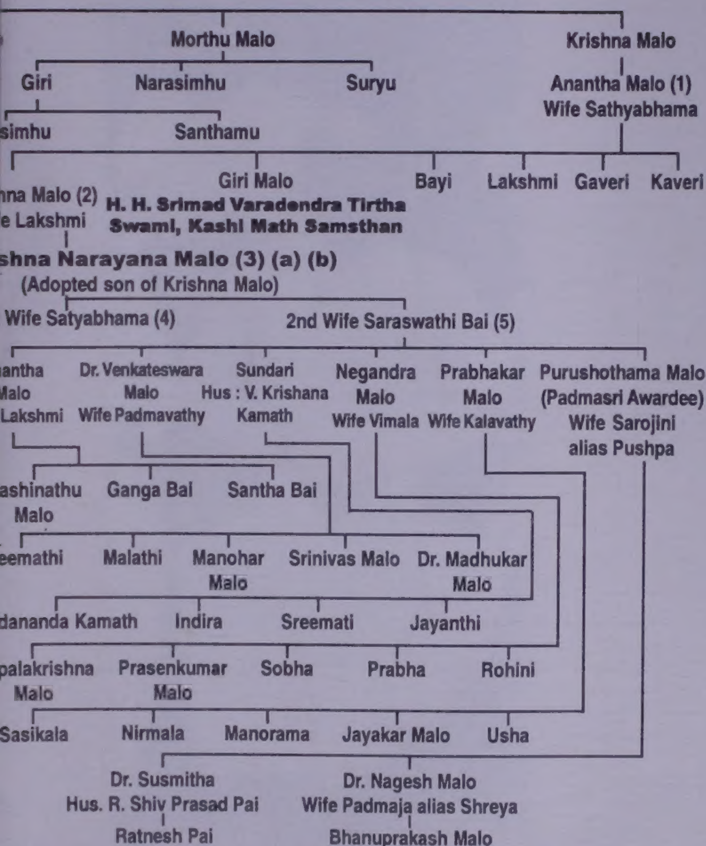
1) Member of Coch
2) Elder brother of
3 a) Son of Pallipor
Muth Samsthan,
Muth Samsthan,
b) Wife of Krishna
Dasagranthi Har

4) Daughter of B. Padmanabha Baliga, Bantwal

5) Daughter of Dasagranthi Hari Ranga Bhat, Melshanthi, Cochin T. D. Temple. First Woman teacher in Kerala.

allaya and his descendants

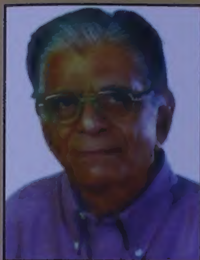
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hajanam Signatory No. 147 in the Chattapathram of Cochin Tirumala Devaswam 1876 A. D.
ashram H. H. Shrimad Varadendra Tirtha Swami, Kashi Muth Samstan
na Kamathi, Younger brother of Poorvashram H. H. Srimad Bhuvanendra Tirtha Swamiji of Kashi
mother Gouri is younger sister of Poorvashram H. H. Srimad Sumatheendra Tirtha Swamiji of Kashi
of H. H. Srimad Bhuvanendra Tirtha Swami.
athi Rukmini mother of Narayana Malo known before adoption Apula Kamath is elder sister of
ja Bhat Chief Priest (Melshanti) of Cochin Tirumala Devaswam



K. Narayana Mallaya adopted son of Krishna Mallaya
renovator of Kotwal Temple, Cochin
and his wife N. M. Saraswathi Bai
the first woman teacher in Kerala



Sri N. Purushothama Mallaya was born on 7th May 1929 at Cochin as the youngest son of the late K. Narayana Mallaya and Smt. N. M. Saraswathi Bai. He was referred to by Dr. Jose Pereira, Professor of Theology, Forden University, New York as the "the leader of the modern Konkani movement". On Mr. Mallaya the Indian Express, Cochin edition dated 28th July, 1990 under the caption "For Konkani" states "He is truly a living legend among the Konkani speaking people. Konkani language owes its present individual and independent identity to the crusading zeal of Mr. N. Purushothama Mallaya. It was he who upheld the dignity of the Konkani Language before the Mahajan Commission and persuaded it to give its historic verdict that Konkani is an independent language and not a dialect of Marathi. He is also acknowledged by the community as the one who was responsible for the Konkani language being recognised as an independent literary language of India, for awards by Sahitya Academy, New Delhi...." He played a pivotal role for inclusion of Konkani in the 8th Schedule of the Indian Constitution. He was the past President of All India Konkani Sahitya Parishad held at Bombay in 1980 Padmabhushan Dr. K. M. George, Trivandrum writes on Mallaya, "He delivered Konkani from its bondage (Lr. 16-10-02). Sri G. V. Mavalankar First Speaker of Lok Sabha referred him for his work as a Man of "National Outlook" (Lr. 16-1-55).

- To name only a few, he is the founder Secretary of Konkani Bhasha Prachar Sabha, Kochi; Founder Principal Sri Ramakrishna Technical Institute Kochi, Trustee, Dr. T. M. A. Pai Foundation Manipal, Hon: Director, Dr. T. M. A. Pai Institute of Konkani Studies & Research, Manipal; Preseident, G. S. B. Mahasabha Kerala; Trustee Vaikunta Baliga College of Law, Udupi; Member, Advisory Committee, Centre for Konkani Development Studies, Goa University. He was the Resource person in Konkani Selected by Sahitya Academy, New Delhi for the Literary Translators' Work-shop held at Trivandrum in 1987. Member, State Level Committee for Linguistic Minorities, Kerala.

He served as Member of the Advisory Board for Konkani, Sahitya Academy, N. Delhi; Member of Senate, M. G. University, Kottayam, Archives Advisory Committee, Kerala; Programme Advisory Committee, A.I.R. Trichur; Executive Member Bharat Bhavan Society, Govt. of Kerala; Expert/Advisor, Konkani U.P.S.C. New Delhi etc. He was honoured by conferring titles 'SARASWAT RATNA' and 'VISWA KONKANI VISHESHA RATNA'. Goa Konkani Akademi honoured him presenting Madhav Manjunath Shangag Konkani Bhasha Seva Jeevan Gaurav Purskar 2010. The Commissioner for Linguistic Minorities, Govt. of India felicitated him on 4-5-2008 for bringing Konkani in the 8th Schedule of Indian Constitution. H. H. Srimad Sudhindra Tirtha Swami of Kashi Math Samstan presented Prasasti Pathra at Mulki 1969. He was the recipient of Gold Medallion from H. H. Pope John Paul II. He was honoured at Panaji by Govt. of Goa appointed Shenoi Goembab 125th Birth Anniversary Mahotsav Samithi. Also he was recipient of Vinobha Nagari Puraskar, New Delhi, 2007 and recipient of Central Sahitya Academi Translation Prize 2008 for Thirukkural (Konkani). As an Historian, Journalist, Linguist, Epigraphist, Archivist, Educationalist, Social Worker, Folklorist, Senator, Teacher, Writer, Translator, Editor, Poet and Research Scholar he received praises for his work from Scholars both from India and abroad. Also conferred with titles "KONKANI PITHAMAHA AND EZHUTHACHAN OF KONKANI LANGUAGE". **Awarded PADMASRI by the PRESIDENT OF INDIA, 30-3-2015 at New Delhi, in the field of Literature and Education**